5.

THE GREAT

PRESSURES AND GRIEVANCES OF THE PROTESTANTS IN FRANCE.

AND THEIR

Apology to the Late Ordinances made againſt them; both out of the Edict of *Nantes*, and ſeveral other Fundamental Laws of *France*; and that theſe new Illegalities, and their Miſeries are Contrived by the Pop. Biſhops Arbitrary Power.

Gathered and Digeſted by *E. E.* of *Grays-Inn*, ſometime Under-Secretary to the *French* King.

Humbly Dedicated to his MAJESTY of *Great Britain* in Parliament.

LONDON,

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THE GREAT

PRESSURES

TO THE

KING

IN

PARLIAMENT.

GREAT SIR,

IT *is for the amplyfying of your Name and Dignity, for the Patronizing and Securing of true Religion at home and abroad, and in ſpecial gratitude to my Maſters in the Faith, that I introduce theſe undone* French *Supplicants to Petition and Appeal to your Majeſty and your Grand Council for your Mediation or ſome other Redreſs, which they with all poſſible ſubmiſſion and reiterated Applications, nay with tears of Blood, and with broken Hearts and Backs, have long ſought in vain of that incroaching Monarch that rules and tramples over them: as may appear by theſe following Sheets.*

That which makes them conceive the greater Truſt and Confidence, is certain Titles of your Majeſties, and that particularly of Defender of the Faith, which they hope you will think to fulfil, according as occaſion at home will ſuffer your Prudence to turn your eyes to their Exigencies and the preſent Opportunities abroad.

The Solemn Embaſſies that your Majeſties Proteſtant Predeceſſors ſent thither, for to expoſtulate with the French Kings concerning the illegal oppreſſions of the Huguenots, *contrary to the Edict of* Nantes, (*whereof the Kings of* England Mem. of Rohan. and others. *were held the Guaranties,*) *were allowed and are found Recorded in their own Memoires and Regiſters of State, without the leaſt animadverſion or diſtlaim, it being a Privilege that the Kings of this Realm had uſed as their right to practiſe and inſiſt upon; and which we in our days ought by no means to loſe by Preſcription. Now if that King ſhould go about to huff at any Forraign Princes concerning himſelf in this Nature, with the State of his Subjects; beſides the premiſed reaſons, his mouth may be ſtopped with this* argumentum ad hominem. *That he himſelf took the ſame liberty in writing to the Duke of* Savoy *in favour of his oppreſſed Proteſtant Subjects of the Valleys of* Piedmont, *at that time when not only* England, *but* Sweadland, Denmark, *and moſt of the Proteſtant Princes of* Europe *had done the ſame.*

But this Patronizing Spirit for the Proteſtant Intereſt, which was ſo conſpicuouſly famous even in a Woman, a Princeſs of this Nation, was not ſuffered to decay in the hearts of the Engliſh *People it ſelf during that unhappy abſence of your Majeſty from your Kingdom, for amidſt their Civil Diſtractions, they forgot not the right our Nation had to Mediate and ſuccour their* French *Brethren of the Reformed Religion; For, beſides Letters and Meſſages they ſent for their preſent ſolid Relief twenty thouſand two hundred thirty toree pounds by Sir* Samuel Morland, *as part of a General Collection made for them throughout* England, *whereof remained in ready Caſh, ſixteen thouſand three hundred thirty three pound ten ſhillings to be improved for them; and we know in whoſe hands this Sum was depoſited at your Majeſties happy Reſtoration, but ſince it is ſo ſcattered, that few knows what is become of it, which is a thing that we humbly beg your Majeſty and Parliament to give order to inquire into, who they were that laid Sacrilegious hands on ſuch an holy offering of the Nations to the indigent members of Chriſt in Foraign Churches. The French Church in* London *have a Procuration to receive it for the* Piedmontoes.

In Fine, both divine and Humane Reaſons do clearly demonſtrate, That what-

ever temporizing Pſeudo-Polititians may inſinuate, nothing would (as it is preſumed) ſo much ſtrengthen your Majeſty at home and abroad, as to give all poſſible proofs to your Neighbours, that you roundly and vigorouſly intend to ſhew your ſelf The Head of the Proteſtant Religion, *and that you will appear to be* Defender of the Faith indeed. *And certainly the oppoſite Intereſt (God be thanked) does ſo viſibly decay, according to his unſurmountable Decree; That the Proteſtants are and ſhall be found to be the beſt friends and ſtrongeſt ſupporters your Majeſty may have, did worldly Prudence it ſelf lead one to make a Choice.*

Now the matter of this Book will afford ſufficient matter for your Royal Compaſſion and Protection, and though you ſee here but a rough draught of their Miſeries, and a few of the very many Decrees (which I have by me) that were made againſt them, yet here is as much as may ſatisfy your Majeſty and the World, that they ſuffer not as evil Doers; as 'tis plain by the Edict of Nantes *here inſerted, and their Plea out of it, and other French Laws.*

France *was ſadly diſtracted and disjoynted within it ſelf for many ages upon this account of Religion, when the Popes Emiſſaries would never ſuffer the poor* Huguenots *to live as peaceable Subjects among them, ſtriving (though in vain) utterly to extirpate and root them out. But all their Devices turned to their own ſhame, and all their other attempts for the ſtling the Peace of that Nation in any other way, ſtill proved unſucceſsful till this healing Edict called of* Nantes *was Enacted by* Henry *the Fourth at that City, whereby the free exerciſe of Religion in determined fixed Places throughout the Nation with ſundry other Priviledges, were allowed to thoſe of the Reformed Religion. This wrought ſuch a general Unity and Harmony and ſuch a bleſſing from God upon that Kingdom, that both* Popiſh *Biſhops and* Presbyterian *Profeſſors lived quietly together for about a whole Century, till now of late, thoſe proud Prelates not enduring any Fellows in the Miniſtry, and not content with the whole Fleece, will have all the room to dilate their Phylacteries, and ſo upon ſeveral ſuperſtitious pretences and jealouſies they drew that King to grant thoſe Decrees againſt Proteſtants, as oft as he would require Money of their Convocated Clergy. Thus they firſt of all break the Bonds of Charity and Chriſtian Unity, and afterwards that of the Civil Concord of the Nation, by incroaching upon the Civil Magiſtrates Power of making and executing of Penal Laws, in their Courts againſt their Fellow Chriſtians; wherein they are Antichriſts Succeſſors, not Chriſts, nor his Apoſtles: For his Kingdom was not of this World.*

But may it not then be hoped and humbly offered that the ordaining of ſuch another Edict of Nantes *here in* England, *would in allowing ſome limited Privileges to the Non-conformiſts conforming in Fundamentals, (whoſe Principles are not deſtructive to Monarchy nor Morality) work the ſame good effects here as it did in that Country, and prevent thoſe further growing Diviſions and Diſtractions in Church and State. In fine, both we and the* French *Proteſtants ought in all humble thankfulneſs to acknowledge the late bountiful relief of your Majeſties, for the conveying ſome of the moſt indigent Baniſhed* French *Proteſtants into* Carolina, *and giving them an* Azile *there; but be pleaſed to conſider, that if ſome courſe be not taken to protect them, rather where they are, that it ſeems no greater pleaſure can be done to the* French *King nor his Biſhops; for by a too conſiderable tranſportation of them, the Proteſtant Intereſt in Chriſtendom will grow weaker, and the* French *and* Popiſh *will become by ſo much the ſtronger, the Ballance of* Europe *ſhall not be maintained, which may be your Majeſties true Intereſt and Privilege to preſerve; and beſides, Religion will be made to flee to* America, *while State-Policy calmly looks on, and inthrones it ſelf in its place: therefore the Premiſſes, and the finding out any other more fit Expedient, is humbly laid at your Majeſties feet, and your Grand Councils Cenſure and better Deliberation and Reſolve,*

By Your Majeſties Meaneſt and Dutifulleſt Servant and Subject,

Edmond Everard.

THE EDICT; OR STATUTE Granted by HENRY the IV OF FRANCE.

TO

Thoſe of the Reformed Religion of that Kingdom, for the free exerciſes of their Conſciences, in matters of their Religion, &c. called the Edict of Nants, *becauſe Enacted at that City, with the King's Declaration upon the precedent Edicts of Pacification.*

HENRY, By the Grace of God, King of *France*, and *Navarr*, To all Preſent, and to Come, greeteth. Among the infinite Mercies that God hath pleaſed to beſtow upon us, that moſt Signal and Remarkable is, his having given us Power and Strength not to yield to the dreadful Troubles, Confuſions, and Diſorders, which were found at our coming to this Kingdom, divided into ſo many Parties and Factions, that the moſt Legitimate was almoſt the leaſt, enabling us with Conſtancy in ſuch manner to oppoſe the Storm, as in the end to ſurmount it, reducing this Eſtate to Peace and Reſt; For which, to Him alone be given the Honour and Glory, and us the Grace to acknowledge our obligation, in having our Labours made uſe of for the accompliſhing ſo good a work, in which it hath been viſible to all, that we have not only done what was our Duty, and in our Power, but ſomething more than at another time, would (peradventure) have been agreeable to the Dignity we now hold; as in not having more Care, than to have many times ſo freely expoſed our own Life. And in this great concurrence of weighty and perillous Affairs, not being able to compoſe all at one and the ſame time, We have choſen in this order; Firſt to undertake thoſe who were not to be ſuppreſſed but by force, and rather to remit and ſuſpend others for ſome time, who might be dealt with by reaſon, and Juſtice: For the general difference among our good Subjects, and the particular evils of the ſoundeſt parts of the State, we judged might be eaſily cured, after the Principal cauſe (the continuation of the Civil Wars) was taken away, in which we have, by the bleſſing of God, well and happily ſucceeded, all Hoſtility and

Wars through the Kingdom being now ceaſed, and we hope he will alſo proſper us in our other affairs, which remain to be compoſed, and that by this means we ſhall arrive at the eſtabliſhment of a good Peace, with tranquility and reſt, (which hath ever been the end of all our vows and intentions) as all the reward we deſire or expect for ſo much pains and trouble, as we have taken in the whole courſe of our Life. Amongſt our ſaid affairs (towards which it behooves us to have patience) one of the principal hath been, the many complaints we received from divers of our Provinces and Catholick Cities, for that the exerciſe of the Catholick Religion was not univerſally re-eſtabliſhed, as is provided by Edicts or Statutes heretofore made for the Pacification of the Troubles ariſing from Religion; as alſo the Supplications and Remonſtrances which have been made to us by our Subjects of the reformed Religion, as well upon the execution of what hath been granted by the ſaid former Laws, as that they deſire to have ſome addition for the exerciſe of their Religion, the liberty of their Conſciences and the ſecurity of their Perſons and Fortunes; preſuming to have juſt reaſons for deſiring ſome inlargement of Articles, as not being without great apprehenſions, becauſe their Ruine hath been the principal pretext and original foundation of the late Wars, Troubles, and Commotions. Now not to burden us with too much buſineſs at once, as alſo that the fury of War was not compatible with the eſtabliſhment of Laws, how good ſoever they might be, we have hitherto deferred from time to time giving remedy herein. But now that it hath pleaſed God to give us a beginning of enjoying ſome Reſt, we think we cannot imploy our ſelf better, than to apply to that which may tend to the glory and ſervice of his holy name, and to provide that he may be adored and prayed unto by all our Subjects: and if it hath not yet pleaſed him to permit it to be in one and the ſame form of Religion, that it may at the leaſt be with one and the ſame intention, and with ſuch rules that may prevent amongſt them all troubles and tumults: and that we and this Kingdom may alwayes conſerve the glorious title of moſt Chriſtian, which hath been by ſo much merit ſo long ſince acquired, and by the ſame means take away the cauſe of miſchief and trouble, which may happen from the Actions of Religion, which of all others are moſt prevalent and penetrating. For this cauſe, acknowledging this affair to be of the greateſt importance, and worthy of the beſt conſideration, after having conſidered the papers of complaints of our Catholick ſubjects, and having alſo permitted to our Subjects of the Reformed Religion to aſſemble themſelves by Deputies, for framing their complaints, and making a collection of all their Remonſtrances; and having thereupon conferred divers times with them, viewing the precedent Laws, we have upon the whole judged it neceſſary to give to all our ſaid Subjects one genetal Law, Clear, Pure, and Abſolute, by which they ſhall be regulated in all differences which have heretofore riſen among them, or may hereafter riſe, wherewith the one and other may be contented, being framed according as the time requires: and having had no other regard in this deliberation than ſolely the Zeal we have to the ſervice of God, praying that he would henceforward render to all our ſubjects a durable and Eſtabliſhed peace. Upon which we implore and expect from his divine bounty the ſame protection and favour, as he hath alwayes viſibly beſtowed upon this Kingdom from our Birth, during the many years we have attained unto, and give our ſaid Subjects the grace to underſtand, that in obſervation of this our Ordinance conſiſteth (after that which is their duty toward God and us) the principal foundation of their Union, Concord, Tranquility, Reſt, and the Re-eſtabliſhment of all this Eſtate in its firſt ſplendor, opulency and ſtrength. As on our part we promiſe to cauſe all to be exactly obſerved, without ſuffering any contradiction. And for theſe cauſes, having with the advice of the Princes of our Blood, other Princes and Officers of our Crown, and other great and eminent Perſons of our Council of State, being near us, well and diligently weighed and conſidered all this affair; We have by this Edict or Statute perpetuall and irrevocable ſaid, declared, and ordained, ſaying, declaring, and ordaining;

1. That the memory of all things paſſed on the one part and the other, ſince the beginning of the month of *March*, 1585. untill our coming to the Crown, and alſo during the other precedent troubles, and the occaſion of the ſame, ſhall remain extinguiſhed and ſuppreſſed, as things that had never been. And it ſhall not be Lawfull or permitted to our Attorneys General, nor other perſon or perſons whatſoever, publick or private, in any time, or for any occaſion whatſoever it may be, to make mention thereof, Proceſs or Proſecution in any Courts or Juriſdiction whatſoever.

2. We prohibit to all our Subjects of what State and Condition ſoever they be, to renew the memory thereof, to attaque, reſent, injure, or provoke one the other by reproaches for what is paſt, under any pretext or cauſe whatſoever, by diſputing, conteſting,

conteſting, quarrelling, reviling, or offending by factious words; but to contain themſelves, and live peaceably together as Brethren, Friends, and fellow-Citizens, upon penalty for acting to the contrary, to be puniſhed for breakers of Peace, and diſturbers of the publick quiet.

3. We ordain, that the Catholick Religion ſhall be reſtored and re-eſtabliſhed in all places, and quarters of this Kingdom and Countrey under our obedience, and where the exerciſe of the ſame hath been intermitted, to be there again, peaceably and freely exerciſed without any trouble or impediment. Moſt expreſly prohibiting all perſons of what State, Quality or Condition ſoever, upon the penalties before-mentioned not to trouble, moleſt, or diſquiet the Eccleſiaſticks in the celebration of Divine Service, injoyning of receiving of Tythes, the fruits and Revenues of their Benefices, and all other Rights and Duties belonging to them: and we command, that all thoſe who during the troubles, have invaded Churches, Houſes, Goods, and Revenues belonging to the Eccleſiaſticks, and thoſe who detain and poſſeſs them, to deliver over to them the intire poſſeſſion thereof with a peaceable enjoyment, and with ſuch rights, liberties, and ſecurity as they had before they were deſeized. Moſt expreſly forbidding to thoſe of the Reformed Religion, to Preach or exerciſe their ſaid Religion in the Churches, Houſes, and habitations of the ſaid Eccleſiaſticks.

4. It ſhall be the choice of the ſaid Eccleſiaſticks to buy the Houſes and Structures built upon their ground in profane places, and made uſe of againſt their wills during the troubles, or compell the poſſeſſors of the ſaid buildings to buy the ground according to the eſtimation that ſhall be made by skilfull perſons, agreed upon by both Parties: And to come the better to an agreement, the Judges of the place ſhall provide ſuch for them, except the ſaid Poſſeſſors will try the Title to whom the places in queſtion belong. And where the ſaid Eccleſiaſticks ſhall compell the poſſeſſors to buy the ground, the purchaſe-money if of eſtimation, ſhall not be put in their hands, but ſhall remain charged in the poſſeſſors hands, to make profit thereof at five *per Cent.* untill it ſhall be imployed to the profit of the Church, which ſhall be done within a Year. And after that time, if the Purchaſer will not continue any longer at the ſaid intereſt, he ſhall be diſcharged thereof by conſigning the money to a reſponſible perſon, with the authority of the Juſtice. And for ſuch places as are Sacred, advice ſhall be given therein by the Commiſſioners who ſhall be ordained for the execution of the preſent Edict, for which we ſhall provide.

5. Nevertheleſs the ground and foundation of places uſed for the reparation and fortification of Cities and places in our Kingdom, and the materials imployed therein, may not be ſold nor taken away by the Eccleſiaſticks, or other perſons publick or private, untill the ſaid reparations and fortifications ſhall by our order be demoliſhed.

6. And not to leave any occaſion of trouble and difference among our Subjects, we have permitted and do permit to thoſe of the Reformed Religion, to live and dwell in all the Cities and places of this our Kingdom and Countreys under our obedience, without being inquired after, vexed, moleſted, or compelled to do any thing in Religion, contrary to their Conſcience, nor by reaſon of the ſame be ſearched after in houſes or places where they live, they comporting themſelves in other things as is contained in this our preſent Edict or Statute.

7. We alſo permit to all Lords, Gentlemen and other Perſons, as well inhabitants as others, making profeſſion of the Reformed Religion, having in our Kingdom and Countreys under our obedience, high Juſtice as chief Lord (as in *Normandy*) be it in propriety or uſage, in whole, moiety, or third part, to have in ſuch of their houſes of the ſaid high Juſtice or Fiefs, as aboveſaid (which they ſhall be obliged to Nominate for their principall reſidence to our Bayliffs and chief Juſtice each in their juriſdiction) the exerciſe of the ſaid Religion as long as they are Reſident there, and in their abſence, their wives or families, or part of the ſame. And though the right of Juſtice or whole Fief be controverted, nevertheleſs the exerciſe of the ſaid Religion ſhall be allowed there, provided that the abovefaid be in actual poſſeſſion of the ſaid high Juſtice, though our Attorney Generall be a Party. We permitting them alſo to have the ſaid exerciſe in their other houſes of high Juſtice or Fiefs aboveſaid, ſo long as they ſhall be preſent, and not otherwiſe: and all, as well for them, their families and ſubjects, as others that ſhall go thither.

8. In the Houſes that are Fiefs, where thoſe of the ſaid Religion have not high Juſtice, there the ſaid Exerciſe of the Reformed Religion ſhall not be permitted, ſave only to their own Families, yet nevertheleſs, if other perſons, to the number of thirty, beſides their Families, ſhall be there upon the occaſion of Chriſtenings, Viſits of their Friends, or otherwiſe, our meaning is, that in ſuch caſe they ſhall not be moleſted: provided alſo, that the ſaid Houſes be not within Cities, Burroughs, or Villa-

ges belonging to any Catholick Lord (ſave to us) having high Juſtice, in which the ſaid Catholick Lords have their Houſes. For in ſuch caſes, thoſe of the ſaid Religion ſhall not hold the ſaid Exerciſe in the ſaid Cities, Burroughs, or Villages, except by permiſſion of the ſaid Lords high Juſtices.

9. We permit alſo to thoſe of the ſaid Religion to hold, and continue the Exerciſe of the ſame in all the Cities and Places under our obedience, where it hath by them been Eſtabliſhed and made publick by many and divers times, in the Year 1586, and in 1597, until the end of the Month of *Auguſt*, notwithſtanding all Decrees and Judgments whatſoever to the contrary.

10. In like manner the ſaid Exerciſe may be Eſtabliſhed, and re-eſtabliſhed in all the Cities and Places where it hath been eſtabliſhed, or ought to be by the Statute of Pacification, made in the Year 1577, the particular Articles and Conferences of *Nerac* and *Fleux*, without hindering the Eſtabliſhment in places of Domain, granted by the ſaid Statutes, Articles, and Conferences for the Places of Bailiwicks, or which ſhall be hereafter, though they have been alienated to Catholicks, or ſhall be in the future. Not underſtanding nevertheleſs that the ſaid Exerciſe may be re-eſtabliſhed in the Places of the ſaid Domain, which have been heretofore poſſeſſed by thoſe of the ſaid Reformed Religion, which hath been in conſideration of their perſons, or becauſe of the privilege of Fiefs, if the ſaid Fiefs are found at preſent poſſeſſed by perſons of the ſaid Catholick Religion.

11. Furthermore, in each ancient Bailiwick, Juriſdiction and Government, holding place of a Bailiwick with an immediate Appeal (without mediation) to the Parliament, We ordain, that in the Suburbs of a City, beſides that which hath been agreed to them by the ſaid Statute, particular Articles and Conferences; and where it is not a City, in a Burrough or Village, the Exerciſe of the ſaid Reformed Religion may be publickly held for all ſuch as will come, though the ſaid Bailiwicks, chief Juriſdictions and Governments have many places where the ſaid Execciſe is eſtabliſhed, except, and be excepted the Bailiwick, new created by the preſent Edict or Law, the Cities in which are Arch-Biſhops and Biſhops, where nevertheleſs thoſe of the ſaid Reformed Religion are not for that reaſon deprived of having power to demand and nominate for the ſaid Exerciſe certain Borroughs and Villages near the ſaid Cities: except alſo the Signories belonging to the Eccleſiaſticks, in which we do not underſtand, that the ſecond place of Bailiwicks may be eſtabliſhed, thoſe being excepted and reſerved. We underſtanding under the name of ancient Bailiwicks, ſuch as were in the time of the deceaſed King *Henry*, our moſt Honoured Lord and Father in Law, held for Bailiwicks, chief Juſtice-ſhips and Governments, appealing without interceſſion to our ſaid Courts.

12. We don't underſtand by this preſent Statute, to derogate from the Laws and Agreements heretofore made for the Reduction of any Prince, Lord, Gentleman, or Catholick City under our Obedience, in that which concerns the Exerciſe of the ſaid Religion, the which Laws and Records ſhall be kept and obſerved upon that account, according as ſhall be contained in the Inſtructions given the Commiſſioners for the execution of the preſent Edict or Law.

13. We prohibit moſt expreſly to all thoſe of the ſaid Religion, to hold any Exerciſe of the ſame as well by Miniſters preaching, diſcipling of Pupils, or publick inſtruction of Children, as otherways, in this our Kingdom or Countries under our Obedience, in that which concerns Religion, except in the places permitted and granted by the preſent Edict or Law.

14. As alſo not to exerciſe the ſaid Religion in our Court, nor in our Territories and Countries beyond the Mountains, nor in our City of *Paris*, nor within five Leagues of the ſaid City: nevertheleſs thoſe of the ſaid Religion dwelling in the ſaid Lands and Countries beyond the Mountains, and in our ſaid City, and within five Leagues about the ſame, ſhall not be ſearched after in their Houſes, nor conſtrained to do any thing in Religion againſt their Conſciences, comporting themſelves in all other things according as is contained in our preſent Edict or Law.

15. Nor alſo ſhall hold publick Exerciſe of the ſaid Religion in the Armies, except in the Quarters of the principal Commanders, who make profeſſion of the ſame, except nevertheleſs where the Quarters of our perſon ſhall be.

16. Following the ſecond Article of the Conference of *Nerac*, we grant to thoſe of the ſaid Religion power to build Places for the Exerciſe of the ſame, in Cities and Places where it is granted them, and that thoſe ſhall be rendered to them which they have heretofore built, or the Foundations of the ſame in the condition as they are at preſent, even in places where the ſaid Exerciſe was not permitted to them, except they are converted into another nature of Building: In which caſe there ſhall be given to them by the Poſſeſſors of the ſaid Buildings, other Houſes and Places of the ſame value that they

were

were before they were built, or the juſt eſtimation of the ſame, according to the Judgment of experienced perſons, ſaving to the ſaid Proprietors and Poſſeſſors, their Tryal at Law to whom they ſhall belong.

17. We prohibit all Preachers, Readers, and others who ſpeak in publick, to uſe any words, diſcourſe, or propoſitions tending to excite the People to Sedition; and we injoin them to contain and comport themſelves modeſtly, and to ſay nothing which ſhall not be for the inſtruction and edification of the Auditors, and maintaining the peace and tranquillity eſtabliſhed by us in our ſaid Kingdom, upon the penalties mentioned in the precedent Statutes. Expreſly injoyning our Attourney Generals, and their Subſtitutes, to inform againſt them that are contrary hereunto, upon the penalty of anſwering therefore, and the loſs of their Office.

18. Forbidding alſo to our Subjects, of what Quality and Condition ſoever they be, to take away by force or inducement, againſt the will of their Parents, the Children of the ſaid Religion, to Baptize or Confirm them in the Catholick Church; as alſo we forbid the ſame to thoſe of the ſaid Reformed Religion upon pain of being exemplarily puniſhed.

19. Thoſe of the Reformed Religion ſhall not be at all conſtrained, nor remain obliged by reaſon of Abjurations, Promiſes, and Oaths, which they have heretofore made, or by caution given concerning the practice of the ſaid Religion, nor ſhall therefore be moleſted or proſecuted in any ſort whatſoever.

20. They ſhall alſo be obliged to keep and obſerve the Feſtivals of the Catholick Church, and ſhall not on the ſame dayes work, ſell, or keep open ſhop, nor likewiſe the Artiſans ſhall not work out of their ſhops, in their chambers or houſes privately on the ſaid Feſtivals, and other dayes forbidden, of any trade, the noiſe whereof may be heard without by thoſe that paſs by, or by the Neighbours: the ſearching after which ſhall notwithſtanding be made by none but by the Officers of Juſtice.

21. Books concerning the ſaid Reformed Religion ſhall not be printed or ſold publickly, ſave in the Cities and places where the publick exerciſe of the ſaid Religion is permitted. And for other Books which ſhall be printed in other Cities, they ſhall be viewed and viſited by our Theological Officers, as is directed by our ordinances. Forbidding moſt expreſly the printing, publiſhing, and ſelling of all Books, Libells, and writings defamatory, upon the penalties contained in our Ordinances, injoyning all our Judges and Officers to ſeize the ſame.

22. We ordain, that there ſhall not be made any difference or diſtinction upon the account of the ſaid Religion, in receiving Scholars to be inſtructed in the Univerſities, Colledges, or Schools, nor of the ſick or poor into Hoſpitals, ſick houſes or publick Almshouſes.

23. Thoſe of the Reformed Religion ſhall be obliged to obſerve the Laws of the Catholick Church, received in this our Kingdom, as to Marriages and Contracts, and to contract in the degrees of conſanguinity and affinity.

24. In like manner thoſe of the ſaid Religion ſhall pay the rights of Entry, as is accuſtomed for Offices unto which they ſhall be choſen, without being conſtrained to obſerve or aſſiſt in any Ceremonies contrary to their ſaid Religion: and being called to take an Oath, ſhall not be obliged to do it otherwiſe than by holding up the hand, ſwearing and promiſing in the name of God, to ſay all the truth: Nor ſhall they be diſpenſed with for the Oath by them taken in paſſing contracts and obligations.

25. We Will and Ordain, that all thoſe of the Reformed Religion, and others who have followed their party, of what State, Quality or Condition ſoever they be, ſhall be obliged and conſtrained by all due and reaſonable wayes, and under the penalties contained in the ſaid Edict or Statute relating thereunto, to pay tythes to the Curates, and other Eccleſiaſticks, and to all others to whom they ſhall appertain, according to the uſage and cuſtom of the places.

26. Diſinheritations of Privations, be it in diſpoſition in life-time or Teſtimentary, made from hatred only, or for Religion ſake, ſhall have no place neither for the time paſſed or to come among our Subjects.

27. To the end to re-unite ſo much the better the minds and good will of our Subjects, as is our intention, and to take away all complaints for the future; We declare all thoſe who make or ſhall make profeſſion of the ſaid Reformed Religion, to be capable of holding and exerciſing all Eſtates, Dignities, Offices, and publick charges whatſoever, Royal, Signioral, or of Cities of our Kingdom, Countreys, Lands and Lordſhips under our obedience, notwithſtanding all Oaths to the contrary, and to be indifferently admitted and received into the ſame, and our Court of Parliament and other Judges ſhall content themſelves with informing and inquiring after the lives, manners, Religion and honeſt Converſation of thoſe that were or ſhall be preferred to

ſuch offices, as well of the one Religion as the other, without taking other Oath of them than for the good and faithful ſervice of the King in the exerciſe of their Office, and to keep the Ordinances, as they have been obſerved in all times. Alſo vacancies hapning of ſuch of the ſaid Eſtates, Charges, and offices as ſhall be in our diſpoſition, they ſhall be provided by us indifferently, and without diſtinction of Perſons, as that which tends to the Union of our Subjects. Underſtanding likewiſe that thoſe of the Reformed Religion may be admitted and received into all Councells, Deliberations, Aſſemblies, and Functions depending upon the aboveſaid things, without being rejected or hindred the injoyment thereof by reaſon of the ſaid Religion.

28. We ordain for the interrment of the dead of the ſaid Religion throughout the Cities and places of this Kingdom, that there ſhall in each place be provided for them by our Officers and Magiſtrates, and by the Commiſſioners that we ſhall depute for the execution of our preſent Edict or Statute, a place the moſt Commodious that can be: and the burying places which they have had heretofore, and whereof they have by the troubles been deprived, ſhall be reſtored unto them, except they be found to be converted into buildings of what quality or kind ſoever it be, in which caſe a compenſation ſhall be made another way.

29. We enjoyn moſt expreſly our officers to look to it, that no ſcandal be given in the ſaid interrments, and they ſhall be obliged within fifteen dayes after requeſt made, to provide thoſe of the ſaid Religion with convenient places for Sepulchres, without delay, upon penalty of five hundred Crowns in their own proper and private names. And it is alſo forbidden, as well to the ſaid officers as to all others, to exact any thing for the conduct of the ſaid dead bodies upon penalty of Extortion.

30. To the end that Juſtice be given and adminiſtred to our Subjects, without any ſuſpition, hatred or favour, as being one of the principal means for the maintaining Peace and Concord, we have ordained and do ordain, that in our Court of Parliament of *Paris* ſhall be eſtabliſhed a Chamber, compoſed of a Preſident and ſixteen Counſellors of the ſaid Parliament, which ſhall be called and entituled the Chamber of Edict, and ſhall take cogniſance not only of the Cauſes and Proceſs of thoſe of the ſaid Réformed Religion which ſhall be within the juriſdiction of the ſaid Court; but alſo of the Appeals of our Parliaments of *Normandy* and *Bretagne*, according to the juriſdiction which ſhall be hereafter given to it by this preſent Edict or Statute, and that until in each of the ſaid Parliaments, there ſhall be eſtabliſhed a Chamber for rendring Juſtice upon the place. We ordain alſo, That of four Offices of councellors in our ſaid Parliament, remaining of the laſt erection which hath by us been made, there ſhall be preſently provided and received in the ſaid Parliament, four of the ſaid Reformed Religion ſufficient and capable, which ſhall be diſtributed; (to wit) the firſt into the Chamber of Edicts, and the other three in like manner ſhall be received in the three Chambers of Inqueſts; and beſides, the two firſt Offices of Councellors of the ſaid Courts, which ſhall come to be vacant by death, ſhall be ſupplied by two of the Reformed Religion, and the ſame diſtributed alſo in the two other Chambers of Inqueſts.

31. Beſides the Chamber heretofore eſtabliſhed at *Caſtres*, for Appeals from our Parliament of *Tholouſe*, which ſhall be continued in the Eſtate it is, we have for the ſame reaſons ordained, and we do ordain, that in each of our Parliaments of *Grenoble* and *Bourdeaux*, there ſhall be in like manner eſtabliſhed a Chamber, compoſed of two Preſidents, one a *Catholick*, and the other of the Reformed Religion, and twelve Councellors, whereof ſix ſhall be *Catholicks*, and the other ſix of the ſaid Religion; which *Catholick* Preſident and Councellors ſhall be by us choſen and taken out of the body of our ſaid Courts. And as to thoſe of the Religion, there ſhall be made a new Creation of one Preſident and ſix Councellors for the Parliament of *Bourdeaux*, and one Preſident and three Councellors for that of *Grenoble*, which with the three Councellors of the ſaid Religion which are at preſent in the ſaid Parliament, ſhall be imployed in the ſaid Chamber of *Dauphin*. And the ſaid Officers ſhall be created by a new Creation, with the ſame Salleries, Honours, Authorities, and Preheminences, as the others of the ſaid Courts. And the ſaid ſeat of the ſaid Chamber of *Bourdeaux* ſhall be in the ſaid City of *Bourdeaux*, or at *Nerac*, and that of *Dauphine* at *Grenoble*.

32. The Chamber of *Dauphine* ſhall take Cognizance of the Cauſes of thoſe of the Reformed Religion within the juriſdiction of our Parliament of *Province*, without having need of Letters of Evocation, or Appeal, or other Proviſions, than in our Chancery of *Dauphine*. As alſo thoſe of the ſaid Religion of *Normandy* and *Brittan* ſhall not be obliged to take Letters of Evocation or Appeal, nor other Proviſion than in our Chancery of *Paris*.

33. Our Subjects of the Reformed Religion of the Parliament of *Burgundy*, ſhall have the choice to Plead in the Chamber ordained in the Parliament of *Paris*, or in thoſe

those of *Dauphine*, and shall not be obliged to take Letters of Evocation or Appeal nor other Provisions than in the said Chanceries of *Paris* or *Dauphine*, according as they shall make choice.

34. All the said several Chambers composed as is said, shall have Cognisance, and by decree shall Judge in Soveraignty and last Appeal, exclusive to all others, the Process and differences that are already, or shall arise, in which those of the Reformed Religion are or shall be Parties, Principalls or Guarrantees, in demanding or defending in all matters as well Civil as Criminal, if demanded before contestation in the Cause, and commencing of the Suit: whether the Process be by writing or verbal Appellation; excepting nevertheless all customs belonging to Benefices and the possessors of tenths, not infeoffed, the Ecclesiastical Patrons and their Suits for their rights and duties, and the demains of the Church; all which shall be tryed and Judged in the Courts of Parliament exclusive to the said Chambers of Edict. As also we will and require that as to Judging and deciding the Criminal Process which may happen betwixt the said Ecclesiasticks and those of the Reformed Religion, that if the Ecclesiasticks are defendant in such case, Recognizance and Judgment of criminal Process shall belong to our Soveraign Courts distinct as to the said Chamber; and where the Ecclesiasticks shall be Plaintiff, and one of the Reformed Religion Defendant, the Cognizance and Judgment of Criminal Process shall belong in last Appeal to the said Chambers established. And we acknowledge also the said Chambers in time of Vacations for matters attributed by the Edicts and Ordinances to belong to the said Chambers established for times of Vacation, each within his Jurisdiction.

35. The Chamber of *Grenoble* shall be from henceforward united and incorporated into the body of the said Court of Parliament, and the President and Councellors of the Reformed Religion shall be called President and Councellors of the said Court, and hold the rank and number of the same, and to this end shall be first distributed through the other Chambers, and then drawn from them to be imployed and serve in that which we now ordain of new, with condition nevertheless, that they shall assist and have voice and session in all the deliberations which the Chamber assembled shall have, and shall enjoy the same Sallary, authority and preheminence which the other Presidents and Councellors of the said Courts do enjoy.

36. We will and ordain, that the said Chamber of *Castres* and *Bourdeaux* be united and incorporated in the same Parliaments, in the same manner and form as others: and when need shall require, and that the Causes which have moved us to make this establishment shall cease, and shall not have any more place among our Subjects; then shall the Presidents and Councellors of the same, of the said Reformed Religion, be held for Presidents and Councellors of the said Courts.

37. There shall also be a new creation or erection in the Chamber ordained in the Parliament of *Bourdeaux*, of two substitutes for our Procurators, or Attorneys and Advocates Generall, whereof one shall be Catholick, and the other of the Reformed Religion, which shall have the said Offices with competent Sallaries.

38. These substitutes shall not assume other qualities than that of substitutes; and when the Chambers or Courts ordained for the Parliaments of *Tholouse* and *Bourdeaux*, shall be united and incorporated to the said Parliaments, the said Substitutes shall have the Office of Councellors in the same.

39. The dispatches of the Chancery of *Bourdeaux* shall be perused in the presence of two Councellors of the same Chamber, whereof one shall be a Catholick, and the other of the Reformed Religion. In the absence of one of the Masters of Request of our Pallace, one of the Notaries and Secretaries of the said Court of Parliament of *Bourdeaux*, shall be Resident in the place where the said Chamber shall be established, or else one of the ordinary Secretaries of the Chancery to sign the dispatches of the said Chancery.

40. We will and ordain, that in the said Chamber of *Bourdeaux*, there shall be two Commissioners of the Register of the said Parliament, the one Civil and the other Criminal, who shall exercise their Offices by our Commissions, and shall be called Commissioners to the Register Civil and Criminal; but nevertheless shall not be revoked by the Registers of the Parliament, yet shall be accountable for the profits of the Offices to the said Registers, which Commissioners shall be Sallaried by the said Registers as the said Chamber shall think fit to appoint, there shall be ordained some Catholick Messengers, who shall be taken in the said Court or elsewhere, according to our pleasure; besides which, there shall also be two *de novo* freely chosen of the Reformed Religion: And all the said Messengers, or Door-keepers shall be regulated by the said Chamber or Court, as well in the exercise of their Offices as in the Profits or Fees which they shall take. There shall also be a Commission dispatched for payment of Sallaries and receiving of Amerciaments of the

ſaid Court, which ſhall be ſuch as we ſhall pleaſe to appoint. If the ſaid Chamber ſhall be eſtabliſhed in other place than the ſaid City, the Commiſſion heretofore agreed for paying the Sallaries of the Chamber of *Caſtres*, ſhall go out in its full and intire effect, and there ſhall be joyned to the ſaid Office, the Commiſſion for the receipt of the Amerciaments of the ſaid Court.

41. There ſhall be provided good and ſufficient aſſignations for the Sallaries of the Officers of the Chambers ordained by this Edict.

42. The Preſidents, Councellors, and other Catholick Officers of the ſaid Chambers or Courts, ſhall be continued ſo long as we ſhall ſee it to be for our ſervice, and the good of our Subjects: And in the diſmiſſing any of them others ſhall be admitted in their places, before their departure, they having no power during their Service to depart, or be abſent from the ſaid Chambers, without the leave of the ſame, which ſhall be judged of according to the Ordinance.

43. The ſaid Chambers or Courts Mypartis ſhall be eſtabliſhed within ſix Months, during which (if the eſtabliſhment ſhall be ſo long in doing) the Proceſs commenced, and to be commenced, where thoſe of the Religion ſhall be parties within the juriſdiction of our Parliaments of *Paris*, *Rouen*, *Dyon* and *Rennes*, ſhall be preſently removed to the Chamber or Court eſtabliſhed at *Paris*, by vertue of the Edict of 1577. or elſe to the great Councell at the Election of thoſe of the ſaid Religion if they require it: and thoſe which ſhall be of the Parliament of *Bourdeaux*, to the Chamber or Court eſtabliſhed at *Caſtres*, or to the ſaid grand Councell at their Election, and thoſe which ſhall be of *Provence* to the Parliament of *Grenoble*. And if the ſaid Chambers, or Courts, are not eſtabliſhed within three Months after the preſentation of our Edict that Parliament which ſhall make refuſal thereof, ſhall be prohibited the Cognizance and Judgement of the cauſes of thoſe of the Religion.

44. The Proceſs not yet judged, depending in the ſaid Courts of Parliaments and great Counſel of the quality aboveſaid, ſhall be ſent back in what Eſtate ſoever they be, to the ſaid Chambers or Courts, each within his juriſdiction, if one of the Parties of the Religion require it within four Months after the Eſtabliſhment of the ſame; and as to thoſe which ſhall be diſcontinued, and are not in condition of being judged, thoſe of the ſaid Religion ſhall be obliged to make Declaration upon the firſt intimation and ſignification to them of the Proſecution, and the time paſt ſhall not be underſtood to require the diſmiſſion.

45. The ſaid Chambers (or Courts) of *Grenoble* and *Bourdeaux*, as alſo that of *Caſtres*, ſhall keep the forms and ſtile of Parliaments, where the juriſdiction of the ſame ſhall be eſtabliſhed, and ſhall judge by equal numbers of the one and the other Religion, if the Parties conſent not to the Contrary.

46. All the Judges to whom the Addreſs ſhall be made for execution of Decrees, Commiſſions of the ſaid Chambers, and Patents obtained in Chancery for the ſame, together with all the Meſſengers and Serjeants, ſhall be obliged to put them in execution, and the ſaid Meſſengers and Serjeants ſhall do all Acts throughout our Kingdom, without demanding a Placet, or peremptory Warrant, upon penalty of ſuſpenſion of their Eſtates, and of the expenſes, damages and intereſts of the Parties, the Cognizance whereof ſhall belong to the ſaid Chambers.

47. No removal of Cauſes ſhall be allowed to any whereof the Cognizance is attributed to the ſaid Chambers, except in caſes of Ordinance, the removal by which ſhall be made to the next Chamber eſtabliſhed according to our Edict. And the dividing of the Proceſs of the ſame Chambers ſhall be judged by the neareſt, obſerving the proportion and forms of the ſaid Chambers, where the Proceſs ſhall be proceeded upon; except the Chamber of Edict in our Parliament of *Paris*, where the Proceſs divided ſhall be diſtributed in the ſame Chamber by the Judges, which ſhall be by us named by our particular Letters Patents for that effect, if the parties had not rather wait the removing of the ſaid Chamber. And happening that one and the ſame Proceſs be divided in all the Chambers, *Myparty*, or half on Religion, half th'other, the diviſion ſhall be ſent to the Chamber of *Paris*.

48. The refuſal that ſhall be propoſed againſt the Preſidents and Councellors of the Chambers, half one Religion and half the other, called the Court of Edict, may be judged by the number of ſix, to which number the parties ſhall be obliged to reſtrain themſelves, otherwiſe they ſhall be paſſed over without having regard to the ſaid Refuſal.

49. The examinations of the Preſidents and Councellors newly erected in the Chambers of Edict, *Mypartis*, ſhall be made in our privy Council, or by the ſaid Chambers each in his Precinct, when they ſhall be a ſufficient number; and nevertheleſs the Oath accuſtomed ſhall be by them taken in the Courts where the ſaid Chambers ſhall be eſta-

bliſhed, and upon refuſal, in our Privy-Council: except thoſe of the Chamber of *Languedoc*, in which they ſhall take Oath before our Chancellor, or in the ſame Chamber.

50. We Will and Ordain, That the reception of our Officers of the ſaid Religion, judged in the ſaid Chambers half Papiſt and half of the Reformed Religion by Pluralities of Voices, as is accuſtomed in other Courts, without being needfull that the opinions ſurpaſs two thirds, following the ordinance which for the ſame cauſe is abrogated.

51. There ſhall be made in the ſaid Chambers Mypartis, the Propoſitions, Deliberations, and Reſolutions which ſhall appertain to the publick Peace, and for the particular State and Policy of the Cities where the ſame Chambers ſhall be.

52. The Article for the juriſdiction of the ſaid Chambers ordained by the preſent Edict, ſhall be followed and obſerved according to its form and tenure, even in that which concerns the execution or breach of our Edict, when thoſe of the Religion ſhall be Parties.

53. The Kings ſubordinate Officers, or others whereof the reception belongeth to our Courts of Parliament, if they be of the Reformed Religion, they may be examined and received in the ſaid Chambers, *viz.* thoſe under the juriſdiction of the Parliaments of *Paris*, *Normandy* and *Bretagne*, in the ſaid Chambers of *Paris*; thoſe of *Dauphine* and *Provence*, in the Chamber of *Grenoble*; thoſe of *Burgundy* in the ſaid Chamber of *Paris*, or *Dauphine*, at their choice; thoſe under the juriſdiction of *Tholouſe*, in the Chamber of *Caſtres*; and thoſe of the Parliament of *Bourdeaux*, in the Chamber of *Guyenne*; without that others may oppoſe themſelves againſt their reception; and render themſelves Parties, as our procurators General and their Subſtitues, and thoſe enjoying the ſaid Offices: Yet nevertheleſs the accuſtomed Oath ſhall be by them taken in the Courts of Parliaments, who ſhall not take any Cognizance of the ſaid receptions; and in refuſal of the ſaid Parliaments, the ſaid Officers ſhall take the Oath in the ſaid Chambers; after which ſo taken, they ſhall be obliged to preſent by a Meſſenger or Notary, the Act of their reception, to the Regiſter of the ſaid Courts of Parliaments, and to leave a coppy thereof examined by the ſaid Regiſter, who is enjoyned to Regiſter the ſaid Acts, upon penalty of all the expence, dammage and intereſt of the Parties; and the Regiſters refuſing to do it, ſhall ſuffer the ſaid Officers to report the Act of the ſaid Summons, diſpatched by the ſaid Meſſengers or Notaries, and cauſe the ſame to be Regiſtred in the Regiſter-Office of their ſaid Juriſdiction, for to have recourſe thereunto when need ſhall be, upon penalty of Nullity of their proceedings and Judgments. And as to the Officers, whereof the reception hath not been accuſtomed to be made in our ſaid Parliaments, in caſe thoſe to whom it belongs ſhall refuſe to proceed to the ſaid examination and reception, then the ſaid Officers ſhall repair to the ſaid Chambers for to be there provided as it ſhall appertain.

54. The Officers of the ſaid Reformed Religion, who ſhall hereafter be appointed to ſerve in the body of our ſaid Courts of Parliaments, grand Counſell, Chambers of Accompts, Courts of Aids, Officers of the general Treaſuries of *France*, and other Officers of the Exchequer, ſhall be examined and received in places where they have been accuſtomed, and in caſe of refuſal or denying of Juſtice, they ſhall be appointed by our Privy Councel.

55. The reception of our Officers made in the Chamber heretofore eſtabliſhed at *Caſtres*, ſhall remain valid notwithſtanding all Decrees and Ordinances to the contrary. And ſhall be alſo valid, the reception of Judges, Councellors, Aſſiſtants, and other Officers of the ſaid Religion made in our Privy-Councill, or by Commiſſioners by us ordained in caſe of the refuſal of our Courts of Parliaments, Courts of Aids, and Chambers of Accompts, even as if they were done in the ſaid Courts and Chambers, and by the other Judges to whom the reception belongeth. And their Sallaries ſhall be allowed them by the Chambers of Accompt without difficulty; and if any have been put out, they ſhall be eſtabliſhed without need of any other command than the preſent Edict, and without that the ſaid Officer ſhall be obliged to ſhew any other reception, notwithſtanding all Decrees given to the contrary which ſhall remain null and of none effect.

56. In the mean time untill the charges of the Juſtice of the ſaid Chambers can be defrayed by Amerciaments, there ſhall be provided by us by valuable aſſignations ſufficient for maintaining the ſaid charges, without expecting to do it by the Goods of the Condemned.

57. The Preſidents and Councellors of the Reformed Religion heretofore received in our Court of Parliament of *Dauphine*, and in the Chamber of Edict incorporated in the ſame, ſhall continue and have their Seſſion and Orders for the ſame; that is to ſay, Preſidents, as they have injoyed, and do injoy at preſent, and the Councellors according

to the Decrees and Proviſions that they have heretofore obteined in our Privy Councel.

58. We declare all Sentences, Judgments, Procedures, Seiſures, Sales, and Decrees made and given againſt thoſe of the Reformed Religion, as well living as dead, from the death of the deceaſed King *Henry* the Second our moſt honoured Lord and Father in Law, upon the occaſion of the ſaid Religion, Tumults and Troubles ſince happning, as alſo the execution of the ſame Judgments and Decrees, from henceforward cancelled, revoked, and annulled. And we ordain, that they ſhall be eaſed and taken out of the Regiſters Office of the Courts, as well Soveraign as inferiour: And we Will and Require alſo to be taken away and defaced all Marks, Foot-ſteps, and Monuments of the ſaid Executions, Books, and Acts defamatory againſt their Perſons, Memory and Poſterity, and that the places which have been for that occaſion demoliſhed or raſed, be rendred in ſuch condition as now they are to the Proprietors of the ſame, to enjoy and diſpoſe at their pleaſure. And generally we cancell, revoke and null all proceedings and informations made for any enterprize whatſoever, pretended Crimes of high Treaſon, and others: notwithſtanding the procedures, decrees and judgments containing re-union, incorporation, and confiſcation; and we farther Will and Command, that thoſe of the Reformed Religion, and others that have followed their party, and their Heirs re-enter really and actually into the poſſeſſion of all and each of their Goods.

59. All Proceedings, Judgments and Decrees given, during the troubles againſt thoſe of the Religion who have born Arms, or are retired out of our Kingdom, or within the ſame into Cities and Countries by them held, or for any other cauſe as well as for Religion and the troubles; together with all non-ſuiting of Cauſes, Preſcriptions, as well Legal, Conditional, as Cuſtomary, ſeizing of Fiefs fallen during the troubles, by hindring Legitimate proceedings, ſhall be eſteemed as not done or happening; and ſuch we have declared and do declare, and the ſame we have and do annihilate and make void, without admitting any ſatisfaction therefore: but they ſhall be reſtored to their former condition, notwithſtanding the decrees and execution of the ſame; and the poſſeſſion thereof ſhall be rendred to them, out of which they were upon this account diſſeiſed. And this, as above, ſhall have like place, upon the account of thoſe that have followed the party of thoſe of the Religion, or who have been abſent from our Kingdom upon the occaſion of the troubles. And for the young children of perſons of Quality aboveſaid, who died during the troubles, We reſtore the parties into the ſame condition as they were formerly, without refunding the expence, or being obliged for the Amerciaments not underſtanding nevertheleſs that the Judgements given by the chief Judges, or other inferiour Judges againſt thoſe of the Religion, or who have followed their Party, ſhall remain null, if they have been given by Judges ſitting in Cities by them held, which was to them of free acceſs.

60. The Decrees given in our Court of Parliament, in matters whereof the Cognizance belongs to the Chambers or Courts ordained by the Edict in the Year 1577 and Articles of *Nerac* and *Flex* into which Courts the Parties have not proceeded voluntarily, but have been forced to alledge and propoſe declinatory ends, and which decrees have been given by default or foreclusion, as well in Civil as Criminal matters, notwithſtanding which Allegations the ſaid Parties have been conſtrained to go on, ſhall be in like manner null and of no value. And as to the decrees given againſt thoſe of the Religion, who have proceeded voluntarily, and without having propoſed ends declinatory, thoſe decrees ſhall remain without prejudice for the execution of the ſame. Yet nevertheleſs permitting them, if it ſeem good to them, to bring by Petition their Cauſe before the Chamber ordained by the preſent Edict, without that the elapſing the time appointed by the Ordinances ſhall be to their prejudice: and untill the ſaid Chambers and Chanceries, for the ſame ſhall be eſtabliſhed. Verbal appellations, or in writing interpoſed by thoſe of the Religion before Judges, Regiſters, or Commiſſioners, Executors of Decrees and Judgements, ſhall have like effect as if they were by command from the King.

61. In all inquiries which ſhall be made for what cauſe ſoever in matters Civil, if the Inquiſitor or Commiſſioner be a Catholick, the Parties ſhall be obliged to convene an Aſſiſtant, and where they will not do it, there ſhall be taken from the Office by the ſaid Inquiſitor or Commiſſioner one who ſhall be of the Religion, and the ſame ſhall be practiſed when the Commiſſioner or Inquiſitor ſhall be of the ſaid Religion for an Aſſiſtant who ſhall be a Catholick.

62. We Will and Ordain, That our Judges may take Cognizance of the validity of Teſtaments, in which thoſe of the Religion may have an intereſt if they require it; and the appellations from the ſaid Judgements, may be brought to the ſaid Chambers ordained for the Proceſs of thoſe of the Religion; notwithſtanding all Cuſtoms to the contrary, even thoſe of *Bretagne*.

63. To

63. To obviate all differences which may ariſe betwixt our Courts of Parliaments, and the Chambers of the ſame Courts, ordained by our preſent Edict, there ſhall be made by us a good and ample Reglement, betwixt the ſaid Courts and Chambers, and ſuch as thoſe of the Religion ſhall enjoy entirely from the ſaid Edict, the which Reglement ſhall be verified in our Courts of Parliaments, and kept and obſerved without having regard to precedents.

64. We inhibit and forbid all our Courts, Soveraign and others of this Realm, the taking Cognizance, and judging the Civil, or Criminal proceſs of thoſe of the Religion; the Cognizance of which is attributed by our Edict to the Chambers of Edict; provided that the Appeal thereunto be demanded as is ſaid in the Fortieth Article going before.

65. We alſo Will and Command, for the preſent, and untill we have otherwiſe therein ordained, that in all Proceſs commenced, or to be commenced, where thoſe of the Religion are Plaintiff or Defendants, Parties, Principals or Guarantees in matters Civil, in which our Officers and chief Courts of Juſtice have power to judge without appeal, that it ſhall be permitted to them to except againſt two of the Chamber, where the Proceſs ought to be Judged, who ſhall forbear Judgement of the ſame; and without having the cauſe expreſſed, ſhall be obliged to withdraw, notwithſtanding the ordinance by which the Judges ought not to be excepted againſt without cauſe ſhown, and ſhall have farther right to except againſt others upon ſhewing cauſe. And in matters Criminal, in which alſo the ſaid Courts of Juſtice and others of the Kings ſubordinate Judges do Judge without appeal, thoſe of the Religion may except againſt three of the ſaid Judges without ſhewing Cauſe. And the Provoſts of the Mareſchalſie of *France*, vice-Bayliffs, vice-Preſidents, Lievetenants of the ſhort Robe, and other Officers of the like Quality ſhall Judge according to the Ordinances and Reglements heretofore given upon the account of Vagabonds. And as to the houſhold charged and accuſed by the Provoſts, if they are of the ſaid Religion, they may require that three of the ſaid judges, who might have Cognizance thereof, do abſtain from the Judgement of their Proceſs, and they ſhall be obliged to abſtain therefrom without having cauſe ſhewn except where the Proceſs is to be judged, there ſhall be found to the number of two in Civil, and three in Criminal Cauſes of the Religion, in which caſe it ſhall not be lawfull to except without Cauſe ſhewn: and this ſhall be reciprocall in the like caſes, as above, to the Catholicks upon the account of Appeals from the Judges, where thoſe of the Religion are the greater number, not underſtanding nevertheleſs that the chief Juſtice, Provoſts of the Marſhalſies, vice-Bayliffs, vice-Stewards, and others who judge without appeal, take by virtue of this that is ſaid, Cognizance of the paſt Troubles. And as to crimes and exceſs happening by other occaſions than the troubles ſince the beginning of *March*, 1585. untill the end of 1597. in caſe they take Cognizance thereof, We will that an appeal be ſuffered from their Judgement to the Chamber ordained by the preſent Edict, as ſhall be practiſed in like manner for the Catholick and Confederates, where thoſe of the Religion are Parties.

66. We Will and Ordain alſo, that henceforward in all inſtructions other than informations of criminal Proceſs in the chief Juſtices Court of *Tholouſe*, *Carcaſſonne*, *Rovergue*, *Loragais*, *Beziers*, *Montpellier and Nimes*, the Magiſtrate or Commiſſary deputed for the ſaid inſtructions if he is a Catholick ſhall be obliged to take an Aſſociate who is of the Religion, whereof the Parties ſhall agree; or where they cannot agree, one of the Office of the ſaid Religon ſhall be taken by the aboveſaid Magiſtrate or Commiſſioner: as in like manner, if the ſaid Magiſtrate or Commiſſioner is of the Religion, he ſhall be obliged in the ſame manner, as aboveſaid, to take and aſſociate a Catholick.

67. When it ſhall be a queſtion of making a criminal Proceſs by the Provoſts of the Marſhalſies or their Leivetenants, againſt ſome of the Religion, a houſe-keeper who is charged and accuſed of a crime belonging to the Provoſt, or ſubject to the Juriſdiction of a Provoſt, the ſaid Provoſt or their Leivetenants, if they are Catholicks, ſhall be obliged to call to the inſtruction of the ſaid Proceſs an Aſſociate of the Religion: which Aſſociate ſhall alſo aſſiſt at the Judgement of the difference, and in the definitive Judgement of the ſaid Proceſs: which difference ſhall not be judged otherwiſe than by the next Preſidial Court aſſembled with the principal Officers of the ſaid Court which ſhall be found upon the place, upon penalty of nullity, except the accuſed ſhall require to have the difference Judged in the Chambers ordained by the preſent Edict: In which caſe upon the account of the houſe-keepers in the Provinces of *Guyenne*, *Languedoc*, *Province*, and *Dauphine*, the ſubſtitutes of our Procurators general in the ſaid Chambers, ſhall at the requeſt of the ſaid houſe-keepers, cauſe to be brought into the ſame the Charges and Informations made againſt them, to know and judge if the Cauſes are tryable before the Provoſt or not, that according to the quality of the crimes they may by

the Chamber be ſent back to the Ordinary, or judged tryable by the Provoſt, as ſhall be found reaſonable by the contents of our preſent Edict; and the Preſidial Judges, Provoſts of Mareſchalſie, vice-Bayliffs, vice-Stewards, and others who Judge without Appeal, ſhall be obliged reſpectively to obey and ſatisfie the commands of the ſaid Chambers, as they uſe to do to the ſaid Parliaments, upon Penalty of the loſs of their Eſtates.

67. The outcries for ſale of Inheritances, and giving notice thereof by warning paſſed or chalked according to order, ſhall be done in places and at hours uſual, if poſſible, following our Ordinances, or elſe in publick Markets, if in the place where the Land lies there is a Market-place; and where there ſhall be none in the next Market within the juriſdiction of the Court where Judgement ought to be given: and the fixing of the notice ſhall be upon the poſts of the ſaid Market-place, and at the entry of the Aſſembly of the ſaid place, and this order being obſerved, the notice ſhall be valid, and paſs beyond the interpoſition of the ſentence or decree, as to any nullity which might be alledged upon this account.

69. All Titles, Papers, inſtructions, and documents which have been taken, ſhall be reſtored by both parties to thoſe to whom they belong, though the ſaid Papers, or the Caſtles and houſes in which they were kept, have been taken and ſeized by ſpecial Commiſſion from the laſt deceaſed King, our moſt honoured Lord and Brother in Law, or from us, or by the command of the Governors and Lievetenant Generals of our Provinces, or by the authority of the heads of the other party, or under what pretext ſoever it ſhall be.

70. The children of thoſe thatiare retired out of our Kingdom ſince the death of *Henry* the Second our Father-in-Law, by reaſon of Religion and Troubles, though the ſaid Children are born out of the Kingdom, ſhall be held for true French Inhabitants: And we have declared and do declare, that it is Lawfull for ſuch as at any time within ten years after the publication of this preſent Edict, to come and dwell in this Kingdom without being needfull to take Letters Patents of Naturalization, or any other proviſion from us than this preſent Edict, notwithſtanding all Ordinances to the contrary touching Children born in Foraign Countreys.

71. Thoſe of the Reformed Religion, and others who have followed their Party, who have before the troubles taken to farm any Office, or other Domaine, Gabel, Foraign Impoſition, or other rights appertaining unto us, which they could not enjoy by reaſon of the troubles, ſhall remain diſcharged, and we diſcharge them of what they have not received of our Finances, and of what they have without fraud paid otherwiſe than into the receipts of our Exchequer, notwithſtanding all their obligation given thereupon.

72. All places, Cities, and profits of our Kingdom, Countries, Lands, and Lordſhips under our obedience, ſhall uſe and enjoy the ſame Priviledges, Immunities, Liberties, Franchiſes, Fairs, Markets, Juriſdictions and Courts of Juſtice which they did before the troubles began 1585. and others preceding, notwithſtanding all Patents to the contrary, and tranſlation of any of the Seals of Juſtice, provided they have been done only by occaſion of the troubles, which Courts or Seats of Juſtice ſhall be reſtored to the Cities and places where they have been formerly.

73. If there are any Priſoners who are yet kept by authority of Juſtice, or otherwiſe, in Gallies, by reaſon of the Troubles, or of the ſaid Religion, they ſhall be releaſed and ſet in full Liberty.

74. Thoſe of the Religion ſhall never hereafter be charged and oppreſſed with any charge ordinary or extraordinary more than the Catholicks, and according to their abilities and trades; and the parties who ſhall pretend to be over-charged above their ability may appeal to the Judges, to whom the Cognizance belongs, and all our Subjects as well Catholick as of the Reformed Religion, ſhall be indifferently diſcharged of all charge which have been impoſed by one and the other part, during the troubles, upon thoſe that were on the contrary party, and not conſenting, as alſo of debts created and not paid, and expences made without conſent of the ſame, *without nevertheleſs having power to recover the revennue which ſhould have been imployed to the payment of the ſaid Charges.*

75. We do not alſo underſtand, that thoſe of the Religion, and others who have followed their party, nor the Catholicks who dwell in Cities and places kept and imployed by them, and who have contributed to them, ſhall be proſecuted for the payment of Tailles, Aids, Grants, Fifteens, Taillon, Utenſils, Reparations, and other impoſitions and ſubſidies fallen due and impoſed during the troubles hapning before and untill our coming to the Crown, be it by the Edicts, commands of deceaſed Kings our Predeceſſors, or by the advice and deliberation of Governors and Eſtates of Provinces, Courts of Parliament, and others, whereof we have diſcharged and do diſcharge them, prohibiting the Treaſurers-General of *France* and of our Finances, Receivers General and Particular, their Commiſſioners and Agents, and other Intendants and Commiſſ-

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ries of our ſaid Finances, to proſecute them, moleſt, diſquiet, directly or indirectly, in any kind whatſoever.

76. All Generals, Lords, Knights, Gentlemen, Officers, Common-Councills of Cities and Commonalties; and all others who have aided and ſuccoured them, their Wives, Heirs, and Succeſſors, ſhall remain quitted and diſcharged of all Money which have been by them and their order taken and levied, as well the Kings Money, to what ſum ſoever it may amount, as of Cities and Communities, and particular rents, revennues, plate, ſale of moveable goods, Eccleſiaſtick, and other Woods of a high growth, be it of Domains or otherwiſe, Amerciaments, Booty, Ranſoms, or other kind of Money taken by them, occaſioned by the troubles began in the month of *March*, 1585. and other precedent troubles, untill our coming to the Crown, ſo that they or thoſe that have by them been imployed in the levying of the ſaid money, or that they have given or furniſhed by their Orders, ſhall not be therefore any wayes proſecuted at preſent, or for the time to come: and ſhall remain acquitted as well themſelves, as their Commiſſaries, for the management and adminiſtration of the ſaid Money, expecting all thereof diſcharged within four months after the publication of the preſent Edict made in our Parliament of *Paris*, acquittances being duly diſpatched for the Heads of thoſe of the Religion, or for thoſe that had been commiſſionated for the auditing and ballancing of the Accounts, or for the Communities of Cities who have had Command and Charge during the ſaid troubles, and all the ſaid Heads of the Reformed Religion, and others who have followed their party (as if they were particularly expreſſed and ſpecified) ſince the death of *Henry* the Second our Father-in-Law, ſhall in like manner remain acquitted and diſcharged of all acts of hoſtility, leavies, and conduct of Soldiers, minting and valuing of Money (done by Order of the ſaid chief Commanders) caſting and taking of Ordnance and Ammunition, compounding of Powder and Salt-Peter, prizes, fortifications, diſmantling and demoliſhing of Cities, Caſtles, Burroughs, and Villages, enterpriſes upon the ſame, burning and demoliſhing of Churches and Houſes, eſtabliſhing of Judicatures, Judgements, and Executions of the ſame, be it in Civil or Criminal matters, Policy and Reglement made amongſt themſelves, Voyages for intelligence, Negotiations, Treaties and Contracts made with all Foraign Princes and Communities, the introduction of the ſaid ſtrangers into Cities and other places, of our Kingdom, and generally of all that hath been done, executed and Negotiated during the ſaid troubles, ſince as aforeſaid, the death of *Henry* the Second our Father-in-Law.

77. Thoſe of the ſaid Religion ſhall alſo remain diſcharged of all General and Provincial aſſemblies by them made and held, as well at *Nantes* as ſince in other places untill this preſent time; as alſo of Councils by them eſtabliſhed and ordained by Provinces, Declarations, Ordinances, and Reglements made by the ſaid Aſſemblies and Councells, Eſtabliſhment and Augmentations of Garriſons, aſſembling and taking of Soldiers, levying and taking of our Money, be it from the Receivers-general or particular Collecters of Pariſhes, or otherwiſe in what manner ſoever, ſeizures of Salt, continuation or erection of Taxes, Tolls, and Receipts of the ſame at *Royan*, and upon the Rivers of *Charant*, *Garronne*, *Roſne*, and *Dordonne*, arming and fighting by Sea, and all accidents and Exceſs hapning upon forcing the payment of Taxes, Tolls, and other Money by fortifying of Cities, Caſtles, and places, impoſitions of Money and day-works, receipts of the ſame Money, diſplacing of our Receivers, Farmers, and other Officers, eſtabliſhing others in their places, and of all Leagues, Diſpatches and Negotiations made as well within as without the Kingdom: and in general, of all that hath been done, deliberated, written, and ordained by the ſaid Aſſembly and Councell, ſo that thoſe who have given their advice, ſigned, executed, cauſed to ſign and execute the ſaid Ordinances, Reglements and deliberations, ſhall not be proſecuted, or their Wives, Heirs and Succeſſors, now and for the time to come, though the particulars thereof be not amply declared. And above all, perpetual ſilence is hereby commanded to our Procurators-General and their Subſtitutes, and all thoſe who may pretend to an intereſt therein, in whatſoever faſhion or manner it may be, notwithſtanding all Decrees, Sentences, Judgements, Informations, and Procedures made to the contrary.

78. We further approve, allow, and authorize the Accounts which have been heard, ballanced, and examined by the deputies of the ſaid Aſſembly: willing and requiring that the ſame, together with the acquittances and peices which have been rendred by the Accomptants, be carried into our Chambers of Accompts at *Paris*, three Months after the publication of this preſent Edict, and put into the hands of our Procurator-general, to be kept with the Books and Regiſters of our Chamber, to have there recourſe to them as often as ſhall be needfull, and they ſhall not be ſubject to review, nor the Accomptants held in any kind liable to appearance or correction, except in caſe of omiſſion of receipts or falſe Acquittances: and we hereby impoſe ſilence upon our Procurator-gene-

rall, for the overplus that ſhall be found wanting, or for not obſerving of formalities: Prohibiting to our Accomptants, as well of *Paris* as of other Provinces where they are eſtabliſhed, to take any Cognizance thereof in any ſort or manner whatſoever.

79. And as the Accompts which have not yet been rendred, We Will and Ordain that the ſame be heard, ballanced and examined by the Commiſſaries, who ſhall by us be deputed thereunto, who without difficulty ſhall paſs and allow all the parcels paid by the ſaid Accomptants, by vertue of the Ordinances of the ſaid Aſſembly, or others having power.

80. All Collectors, Receivers, Farmers, and all others, ſhall remain well and duly diſcharged of all the ſums of Money which have been paid to the ſaid Commiſſioners of the Aſſembly, of what nature ſoever they be, untill the laſt day of this Month. And we will and command, that all be paſſed and allowed in the accompts, which Accompts they ſhall give into our Chambers of Accompts, purely and ſimply by vertue of the Acquittances which ſhall be brought; and if any ſhall hereafter be delivered they ſhall remain null, and thoſe who ſhall accept or deliver them, ſhall be condemned in the penalty of Forgery. And where there ſhall be any Accompts already given in, upon which there ſhall have intervened any Raiſings or Additions, we do hereby take away the ſame, and re-eſtabliſh the parties intirely, by vertue of theſe preſents, which being needfull to have particular Patents, or any other thing than an extract of this preſent Article.

81. The Governors, Captains, Conſuls, and Perſons Commiſſioned to recover Money for paying Garriſons held by thoſe of the Religion, to whom our Receivers and Collectors of Pariſhes have furniſhed by Loan upon their credits and obligations, whether by conſtraint, or in obedience to the commandment of the Treaſurers-General, and the Money neceſſary for the entertaining of the ſaid Garriſons, untill the concurrence of the State which we diſpatched in the beginning of 1596. and augmentations ſince agreed unto by us, ſhall be held acquitted and diſcharged of all which hath been paid for the effect aboveſaid, though by the ſaid Scedules and obligations no mention hath been thereof made, which ſhall be to them rendred as null. And to ſatisfie therein the Treaſurers-general in each generality, the particular Treaſurers of our Tallies ſhall give their acquittances to the ſaid Collectors; and the Receivers-general ſhall give their acquittances to the particular Receivers: and for the diſcharge of the Receivers general, the ſums whereof they ſhould have given account, as is ſaid, ſhall be indorſed upon the Commiſſions levied by the Treaſurer of the expenſes, under the name of Treaſurers-General for the extraordinaries of our Wars, for the payment of the ſaid Garriſons. And where the ſaid Commiſſions ſhall not amount to as much as the eſtabliſhment and augmentations of our Army did in 1596. We ordain that to ſupply the ſame, there ſhall be diſpatched new Commiſſions for what is neceſſary for the diſcharge of our Accomptants, and reſtitution of the ſaid Promiſes and Obligations, in ſuch ſort as there ſhall not for the time to come be any thing demanded thereof from thoſe that ſhall have made them, and that all Patents of Ratifications which ſhall be neceſſary for the diſcharge of Accomptants, ſhall be diſpatched by virtue of this preſent Article.

82. Thoſe alſo of the ſaid Religion ſhall depart and deſiſt henceforward from all Practices, Negotiations, and Intelligences, as well within as without our Kingdom; and the ſaid Aſſemblies and Councels eſtabliſhed within the Provinces, ſhall readily ſeparate; and alſo all the Leagues and Aſſociations made or to be made under what pretext ſoever, to the prejudice of our preſent Edict, ſhall be cancelled and annulled, as we do cancell and annull them; prohibiting moſt expreſly to all our Subjects to make henceforwards any Aſſeſments or Leavy's of Money, Fortifications, Enrolments of men, Congregations and Aſſemblies of other than ſuch as are permitted by our preſent Edict, and without Arms: And we do prohibit and forbid them to do the contrary upon the penalty of being ſeverely puniſhed as Contemners and Breakers of our Commands and Ordinances.

83. All Prizes which have been taken by Sea, during the Troubles, by vertue of the leave and allowance given, and thoſe which have been made by Land, upon thoſe of the contrary Party, and which have been Judged by the Judges and Commiſſioners of the Admiralty, or by the Heads of thoſe of the Religion, or their Councell, ſhall remain extinguiſhed under the benefit of our preſent Edict, without making any proſecution; the Captains or others who have made the ſaid Prizes, their Securities, Judges, Officers, Wives and Heirs, ſhall not be proſecuted nor moleſted in any ſort whatſoever, notwithſtanding all the Decrees of our Privy Councell and Parliaments, of all Letters of Mart and ſeizures depending and not Judged of, We will and require that there be made a full and intire diſcharge of all Suits ariſing therefrom.

84. In like manner there ſhall not be any proſecution of thoſe of the Religion for the oppoſitions and obſtructions which they have given formerly, and ſince the troubles, in the execution of Decrees and Judgements given for the re-eſtabliſhment of the Catholick Religion in divers places of this Kingdom. 85. And

85. And as to what hath been done, or taken during the Troubles out of the way of Hoſtility, or by Hoſtility againſt the Publick or particular rules of the Heads of Communalties of the Provinces which they commanded, there ſhall be no proſecution by the way of Juſtice.

86. Foraſmuch that whereas that which hath been done againſt the rules of one party or the other is indifferently excepted and reſerved from the general abolition contained in our preſent Edict, and is liable to be inquired after or proſecuted, yet nevertheleſs no Soldier ſhall be troubled, whence may ariſe the renewing of troubles; and for this cauſe, We Will and Ordain, that execrable caſes ſhall only be excepted out of the ſaid abolition: as raviſhing and forcing of Women and Maids, Burnings, Murders, Robberies, Treachery, and lying in wait or ambuſh, out of the way of hoſtility, and for private revenge, againſt the duty of War, breaking of Paſs-ports and Safeguards, with murders and Pillages without command from thoſe of the Religion, or thoſe that have followed the party of their Generals who have had authority over them, founded upon particular occaſions which have moved them to ordain and command it.

87. We Ordain alſo, that puniſhment be inflicted for Crimes and offences committed betwixt perſons of the ſame party, if Acts not commanded by the hands of one Party or the other by neceſſity of Law and Order of War. And as for the Leavying and exacting of Money, bearing of Arms, and other exploits of War done by private authority and without allowance, the parties guilty thereof ſhall be proſecuted by way of Juſtice.

88. The Cites diſmantled during the troubles, may with our permiſſion be re-edified and repaired by the Inhabitants at their Coſts and Charges, and the proviſions granted heretofore upon that account ſhall hold and have place.

89. We Ordain, and our Will and Pleaſure is, that all Lords, Knights, Gentlemen, and others of what quality and condition ſoever of the Reformed Religion, and others who have followed their Party, ſhall enter and be effectually conſerved in the enjoyment of all and each of their Goods, Rights, Titles, and Actions, notwithſtanding the Judgements following thereupon during the ſaid troubles, and by reaſon of the ſame; which Decrees, Seizures, Judgements, and all that ſhall follow thereupon, we have to this end declared. and we do declare them null and of no effect and value.

90. The acquiſitions that thoſe of the Reformed Religion, and others which have followed their Party, have made by the authority of the deceaſed Kings our predeceſſors or others, for the immovables belonging to the Church, ſhall not have any place or effect; but we ordain and our pleaſure is, that the Eccleſiaſticks enter immediately, and without delay be conſerved in the poſſeſſion and enjoyment really and actually of the ſaid goods ſo alienated, without being obliged to pay the purchaſe-money which to this effect we have cancelled and revoked as null, without remedy for the Purchaſers to have againſt the Generals, &c. by the authority of which the ſaid goods have been ſold. Yet nevertheleſs for the re-imburſement of the Money by them truly and without fraud diſburſed, our Letters Patents of permiſſion ſhall be diſpatched to thoſe of the Religion, to interpoſe and equalize bare ſums of the ſaid purchaſes coſt, the Purchaſers not being allowed to bring any action for their Damages and intereſt for want of enjoyment; but ſhall content themſelves with the re-imburſement of the Money by them furniſhed for the price of the acquiſitions, accounting for the price of the fruits received, in caſe that the ſaid Sale ſhould be found to be made at an under rate.

91. To the end that as well our Juſtices and Officers as our other Subjects be clearly and with all certainty advertiſed of our Will and Intentions, and for taking away all ambiguity and doubt which may ariſe from the variety of former Edicts, Articles, ſecret Letters Patents, Declarations, Modifications, Reſtrictions, Interpretations, Decrees and Regiſters, as alſo all ſecrets as well as other deliberations heretofore by us or the Kings our predeceſſors, made in our Courts of Parliaments or otherwayes, concerning the ſaid Reformed Religion, and the troubles happning in our ſaid Kingdom, we have declared and do hereby declare them to be of no value and effect: and as to the derogatory part therein contained, we have by this our Edict abrogated, and we do abrogate, and from henceforward we cancell, revoke, and anull them. Declaring expreſly that our Will and Pleaſure is, that this our Edict be firmly and inviolably kept and obſerved as well by our Juſtices and Officers, as other Subjects, without heſitation, or having any regard at all to that which may be contrary or derogatory to the ſame.

92. And for the greater aſſurance of the keeping and obſerving what we herein deſire, we Will and Ordain, and it is our pleaſure, that all the Governors and Leivetenants General of our Provinces, Bayliffs, Chief-Juſtices and other ordinary Judges of the Cities of our ſaid Kingdom immediately after the receit of this ſame Edict, and do bind themſelves by Oath to keep and cauſe to be kept and obſerved each in their diſtrict as

ſhall alſo the Mayors, Sheriffs, principal Magiſtrates, Conſuls, and Jurates of Cities either annual or perpetual. Enjoyning likewiſe our Bayliffs, chief Juſtices, or their Livetenants, and other Judges to make the principal Inhabitants of the ſaid Cities, as well of the one Religion as the other, to ſwear to the keeping and obſerving of this preſent Edict immediately after the publication thereof: And taking all thoſe of the ſaid Cities under our Protection, command that one and the other reſpectively ſhall either anſwer for the oppoſition that ſhall be made to this our ſaid Edict within the ſaid Cities by the Inhabitants thereof, or elſe to preſent and deliver over to Juſtice the ſaid oppoſers.

We Will and Command our well beloved the people holding our Courts of Parliaments, Chambers of Accounts, and Courts of Aids, that immediately after the receipt of this preſent Edict they cauſe all things to ceaſe, and upon penalty of Nullity of the Acts which they ſhall otherwiſe do, to take the like Oath as above, and to publiſh and Regiſter our ſaid Edict in our ſaid Courts according to the form and tenure of the ſame, purely and ſimply, without uſing any Modifications, Reſtrictions, Declarations, or ſecret Regiſters, or expecting any other Order or Command from us: and we do require our Procurators-general to purſue immediately and without delay the ſaid publication hereof.

We give in command to the People of our ſaid Courts of Parliaments, Chambers of our Courts, and Courts of our Aids, Bayliffs, Chief-Juſtices, Provoſts and other our Juſtices and Officers to whom it appertains, and to their Leivetenants, that they cauſe to be read, publiſhed, and Regiſtred this our preſent Edict and Ordinance in their Courts and Juriſdictions, and the ſame keep punctually, and the contents of the ſame to cauſe to be injoyned and uſed fully and peaceably to all thoſe to whom it ſhall belong, ceaſing and making to ceaſe all troubles and obſtructions to the contrary, for ſuch is our pleaſure: and in witneſs hereof we have ſigned theſe preſents with our own hand; and to the end to make it a thing firm and ſtable for ever, we have cauſed to put and indorſe our Seal to the ſame. Given at *Nantes* in the Month of *April* in the year of Grace 1598. and of our Reign the ninth ſigned

HENRY.

And underneath, the King being in Council,

FORGET.

And on the other ſide, VISA.

This Viſa *ſignifies the Lord Chancellors peruſal.*

Sealed with the Great Seal of Green-wax upon a red and green ſtring of Silk.

Read, Publiſhed, and Regiſtred, the Kings Procurator or Attorney-General Hearing and Conſenting to it in the Parliament of Paris, *the 25th. of* February, 1599.
Signed, VOYSIN.

Read, Publiſhed, and in-Regiſtred the Chamber of Accompts, the Kings Procurator-General Hearing and Conſenting, the laſt day of May, 1599.
Signed De la FONTAINE.

Read, Publiſhed, and Regiſtred, the Kings Procurator-General hearing and conſenting, at Paris *in the Court of Aids the 30th. of* April, 1599.
Signed BERNARD.

Obſervations

OBSERVATIONS
Upon the
KING'S
TWO
DECLARATIONS
Given at
St. GERMAINS
In Laye the Second of *April*, 1666.

The one, concerning the Affairs of those of the pretended Reformed Religion.

The other, Entituled against the Relapsed and Blasphemers.

The Preface of the First Declaration.

LEWIS, *By the Grace of God, King of* France *and* Navarr, *To all those to whom these Presents shall come, Greeting. Our greatest care since we came unto the Crown hath been to maintain our Catholick Subjects, and those that be of the pretended Reformed Religion in perfect Peace and Tranquility, observing exactly the Edict of* Nantes, *and that of the Year* 1629. *But although the Laws foresee those Cases which happen more ordinarily, so as to apply thereto necessary pre-cautions; yet seeing a multiplicity of Actions which daily occurr, cannot be reduced to one certain rule; It was therefore necessary to make particular provisions assoon as difficulties of any sort did occasionally arise, and therein to make Judgement and Decision by the ordinary Rules and Forms of Justice: Which thing hath made way for many Decrees made in our Council, and sundry others passed in our Chambers of the Edict, of which there having been no publick notice given, our Subjects have found themselves often ingaged in Suites and Contestations, which they might have then avoided, if they had known that the like questions had been already decided by former Judgements: Insomuch that for preventing the like inconveniencies, and to nourish Peace and Amity amongst our Subjects, as well Ca-*

tholicks as thoſe of the pretended Reformed Religion, the Arch-Biſhops, Biſhops, and other Eccleſiaſtick Deputies in the General Aſſembly of the Clergy, which is held at preſent by our permiſſion in our good City of Paris, *have very inſtantly beſought us to reduce the ſaid Deciſions into one ſingle declaration, adjoyning thereunto certain Articles touching ſome Actions thereupon occurring, to the end that the whole may be made more notorious and publick to all our Subjects; and that by this means they having no cauſe to pretend Ignorance, may conform themſelves thereto, and cauſe to ceaſe the diſcords and altercations which may ariſe on ſuch like actions; and that what hath been Judged and decided by the ſaid Decrees, may be for ever confirmed and eſtabliſhed, and may be put in Execution as a Law inviolable. For theſe cauſes with the advice of our Counſel, and of our certain knowledge, full power and authority Royal, We have by theſe Preſents ſigned with our hand, ſaid, and declared, ſay and declare, We Will, and it is our Pleaſure that the ſaid Decrees made in our Counſell, be kept and obſerved according to their form and tenour, in ſuch manner.*

Obſervations upon this Preface.

IF this Declaration, which contains fifty nine Articles, had hurt them of the pretended Reformed Religion only in points of Commodity and Convenience; they have ſo much reſpect for whatſoever bears the Auguſt name of their Soveraign, they would have contained themſelves in ſilence, and not have troubled by the importunity of their Complaints, the ſatisfaction which this great Monarch doth injoy in the ſweets of Peace and proſperities of his Eſtate. But the deplorable extremity to which they ſee themſelves to be reduced, doth forcibly draw from them whether they will or no, thoſe groans which they would have ſtifled if their Sorrows had not been extreme. For this Declaration which they eſteem as the greateſt and moſt rigorous blow, by which they could be ſmitten; like a clap of Thunder, doth throw them into the greateſt terrors, and doth not ſuffer them to be ſilent: And it ſeems to them that they ſhould make themſelves Criminals, if upon this ſo preſſing an occaſion, which threatens their Goods, their Honours, their Families, their Lives, and which is yet more and more dear unto them, their Religion, and the Liberty of their Conſciences, they ſhould not cauſe their ſad voice to be heard by his Majeſty, for that were no other than to teſtify an injurious diſtruſt, as if his Juſtice and his Royal protection could be wanting to his miſerable Subjects, who come to proſtrate themſelves at the feet of this extraordinary Prince, given of God expreſly for this end, that he might do good unto men, and that his Scepter, no leſs Juſt than Puiſſant, might be the Sanctuary of afflicted Innocence. So that it is not only their neceſſity but their ſence of their Duty it ſelf, which gives them of the pretended Reformed Religion the boldneſs to addreſs themſelves unto the King, to demand of him with all profound Humility, the revocation of an Ordinance, which is not properly his own work, but of them of the Clergy who have ſuggeſted it.

Kings have alwayes at the higheſt point of their Grandeur and of their Puiſſance, made no difficulty to change their moſt abſolute Oders, when they have been cauſed to underſtand that they had been ſurpriſed. And yet even from this alſo they have received Glory; becauſe to give Laws, is only to rule over others. but to revoke thoſe, which Perſons intereſſed have impoſed upon the Spirit of the Prince, is to Reign over Himſelf, and this is the means by which Soveraign Force may make it ſelf to be acknowledged through all the World as truly worthy of Empire, if the love of Juſtice be more powerfull in his heart than that of his Soveraign Authority. There is then reaſon to hope for theſe generous ſentiments, from a King whoſe Soul is yet more noble than the Crown it ſelf which he wears; and whoſe reſolution hath already begun to diſplay it ſelf in naming Commiſſioners of the higheſt dignity to review the Declaration now in debate. Which is a Piece that appears ſo many ſtrange wayes, that they themſelves who made it would confeſs it to be ſo, if they could but for ſome moments of time deveſt themſelves of their prejudice.

1. Firſt

1. Firſt of all, the Declaration ſets forth, That it was granted at the requeſt, *and upon the very inſtant Supplications of the Arch-Biſhops, Biſhops, and other Eccleſiaſtical Deputies in the Aſſembly of the Clergy.* Which had it not been ſo clearly expreſſed, might nevertheleſs have been eaſily known by reading the Memoires of the Clergy, thoſe publick Memoires which were Printed in the Year one thouſand ſix hundred and ſixty ſix. For all the ſame things which were remarkable, and which the Clergy pretended to at that time: all the demands which they made; all the Decrees they propoſed to themſelves to obtain, are found in the Articles of this Declaration. In regard whereof they can be looked upon no otherwiſe than as the Execution of thoſe ſo deſtructive Memoires, ſince therein may be ſeen all the pretentions of the Clergy turned into form of Rules, and Ordinances.

II. Beſides, who elſe but the Eccleſiaſticks, that is to ſay, moſt paſſionate Parties, could ever have conceived that thought which they had, and which they have by ſurprize cauſed to be ſet in the Preface of this Declaration, where it is ſaid, *that what hath been judged and decided by the Decrees of the Counſell, ſhould be confirmed and eſtabliſhed for ever, and be executed as a Law inviolable.* For to deſire that the Decrees in generall made in Counſel, that is to ſay, Decrees whereof many were given upon a Petition only, and without Cogniſance of the Cauſe; or upon particular Actions and upon circumſtances extraordinary, ſhould paſs into a Law inviolable throughout the Realm, certainly is a thing that cannot eaſily be conceived. There is no thing more common than to ſee the Decrees of the Counſel annulled by others ſubſequent, becauſe the King being better informed of the State and truth of things, Wills that the Rights of Juſtice ſhould be maintained on the ſame Tribunal where the artifice of the Parties would have given it ſome defeat; Decrees being indeed no Rules of the Law, but on the contrary, the Law the true Rule of Decrees.

III. The Form and Tenure of the Articles makes it no leſs clear that the Declaration was a ſurprize. For they are all prejudicial to the Pretended Reformed Religion. And in the mean time the King in the beginning of the Preface doth ſay expreſly, *that his greateſt care ſince his coming to the Crown, hath been to maintain his Catholick Subjects and thoſe of the Pretended Reformed Religion in perfect Peace and Tranquility:* And a few lines after, that the deſign of this Declaration was to *nouriſh Peace and Amity amongſt his Majeſties Subjects as well Catholicks as thoſe of the Pretended Reformed Religion.* In purſuance of this deſign truly worthy the Juſtice and Goodneſs of the King, the Declaration ought to have been conceived in ſuch ſort, that in giving ſatisfaction to the one, ſome regard might have been had at leaſt of the weal and ſubſiſtence of the other; and that not only they of the Roman Catholick Religion, but they alſo of the Pretended Reformed Religion might have found therein ſome matter of contentment. But contrary to this ſo juſt a Maxim, this whole Declaration is to the diſadvantage of the latter; and ſo far from being propet to nouriſh Peace and Amity that it can ſerve for nothing elſe but to beget eternal troubles and diviſions. This is one manifeſt proof that it was neither the King nor his Counſell that formed this Declaration, not only ſo partial but ſo openly contrary to ſo conſiderable a party of his Majeſties Subjects. For Kings have not been wont to deal after this manner in the Regulations which they make for the union and repoſe of the perſons whoſe differences they would appeaſe. They do alwayes conſerve the intereſt of the one part with the other betwixt whom they ſeek to eſtabliſh Concord and good Underſtanding. The Edict of *Nantes* hath been conceived by this true Spirit of Royalty. For it propounds ſo to regulate the Affairs of thoſe of the Catholick, Apoſtolick and Roman Religion and thoſe of the pretended Reformed Religion, *that both the one and the other might find therein ſome cauſe to be contented.* And alſo for the compoſing thereof *Henry* the Great called unto his perſon, the moſt prudent and beſt qualified of the two Religions, that he might confer with them. He received their Bills, he hearkned to their Complaints and to their Remonſtrances, to the end he might not be ſurprized in any point. But here they of the pretended Reformed Religion were neither heard nor called; the Eccleſiaſticks only in this (rencounter) had the honour to approach unto the perſon of the King; and having diſguiſed matters unto him according to the dictates of their paſſion, they have impoſed upon him ſiniſter impreſſions to the prejudice of the truth, to the end they might cauſe him to ſet forth a Declaration which they had a long time before framed in their own boſoms. It is then the Clergy who have ſuggeſted it through the motives of their hatred againſt them of the pretended Reformed Religion, and who were deſirous therein to accumulate all things whatſoever their paſſion could enable them to imagine, as moſt proper to atchieve their overthrow and ruine.

IV. But that which renders this ſurprize in every reſpect ſenſible and palpable, is the publick proteſtation which the King makes in the entrance of this Declaration, that he will *obſerve exactly the Edict of Nantes and that of* 1629. for it will be found that this Declaration is ſo very far from exactly obſerving thoſe Edicts ſo authoriſed, that it repeals them in many of its Articles; ſo that none can doubt but that it is contrary to the intention of his Majeſty, and that they who have obtained it have ſurpriſed him in the ſincerity of his heart. For where is the perſon ſo raſh or ſo wicked, as to dare to ſay that the King doth indeed proteſt that he will obſerve the Edict of *Nantes*, but that notwithſtanding it is not his intention? They are none but the enemies of *France* and of the glory of our illuſtrious Monarch who can make ſuch diſcourſes. They of the pretended Reformed Religion who are reſolved to live and die in the reſpects which they owe unto his Sacred Majeſty, can never have ſuch a ſuſpicion of ſo admirable a Prince, and the Grand-Child of *Henry* the Great. For that great Heroe who hath tranſmitted unto him his Vertues with his Blood, gives us very well to underſtand that his poſterity are uncapable of any ſuch procedure, when he pronounces theſe generous words which the Hiſtory hath preſerved and he addreſſed in ſo firm a tone to them of the Parliament of *Paris* about the matter of the Edict of *Nantes*. *I find it not good*, ſaith he, *to intend one thing and write another, and if any have done ſo, I will not do the ſame. Couſenage is altogether odious, but moſt of all in a Prince, whoſe word ought to be unchangeable.*

Mathieu in the Hiſtory of *Henry* the fourth Book 2.

The Succeſſor then and worthy Imitator of *Henry* the Great having given his Royal word, and willed himſelf that the Publick ſhould be thereof both depoſitary and witneſs even of this his word, by which he hath engaged to obſerve exactly the Edict of *Nantes*; it cannot be denyed that all that whatſoever it be which claſhes with this perpetual and irrevocable Edict, is at the ſame time contrary unto the Will of his Royal Majeſty. Being then it is ſo, that almoſt in all the Articles of the Declaration of 1666. there are contrarieties to the Edict, we muſt needs conclude that they are ſo many ſurprizes, of which his Majeſty will do right to his Juſtice by making a ſolemn revocation of the ſame.

V. They who have contrived them believed that they had found a very ſpecious pretext under which they might procure them to paſs, when they repreſented to his Majeſty that the Law could not foreſee all thoſe particular actions which might occurr in the ſucceſſion of time, and that therefore beſides the Edict of *Nantes* ſome other Declaration muſt be had, which might ſerve for a certain Rule. But this pretenſe is alſo another ſurprize. For the Edict it ſelf ſtiles it ſelf *a general, perſpicuous, clear and abſolute Law, by which all thoſe of the one or the other Religion ſhould be regulated in all the differences which had befaln or ſhould hereafter occurr betwixt them.* But for the full diſcovery of the vanity of this artificial pretext, they of the Pretended Reformed Religion maintain, that this Declaration under the pretence of explicating and interpreting this Edict, doth ruine it, and that the ſettlements of the one are the overturners of the other.

Which thing will appear as clear as day by the following obſervations, which will give us to ſee that the greater part of thoſe things which are contained in this long Declaration are contrary to the Edict of *Nantes*, or if there be any which are not of that number, they are unprofitable Innovations, and which can ſerve for nothing unleſs it be ſecretly to dreſs a Trap for the Liberties of thoſe of the pretended Reformed Religion. Theſe are the two Hinges upon which all theſe following remarks do rowl, and theſe two Principles do equally conclude to cauſe a revocation of this Declaration; ſince that the Articles contrary to the Edict cannot accord with the intention of his Majeſty, and thoſe which are fruitleſs are unworthy to hold any rank in a Royal Ordinance.

ARTICLE I.

ARTICLE I.

Prohibition to Preach any other where than in the places appointed for that uſage.

That the Miniſters may not make their Sermons in any other places than thoſe deſtinate to that uſage, and not in publick places on any pretext whatſoever.

OBSERVATION.

IF this Article carried no other ſenſe than what appears in open view, they of the pretended Reformed Religion had found nothing to ſay unto it, ſeeing that they never pretended that it was permitted them to Preach in any publick place. But theſe laſt words which are read in the end of this Article *under any Pretenſe whatſoever*, are an Artifice which the Eccleſiaſticks have invented for to ruine the Liberty of thoſe of the pretended Reformed Religion, and to authorize certain Decrees gotten of the Counſel; by ſurprize For they would joyn theſe terms, *under what pretext ſoever it be*, not to the ſecond clauſe of the Article where it ſpeaks of publick places, but to the firſt, which in general forbids to preach elſe-where than in places appointed for that uſage. So that by vertue of theſe words they will prohibit them who have petty Fees to cauſe Sermons to be made in their own houſes, where they have no Temples nor Places particularly appointed for preaching: which notwithſtanding is contrary to the eighth Article of the Edict of *Nantes*, wherein the right of theſe Fees is formally eſtabliſhed. And beſides, if a Temple fall to ruine, or is pulled down in ſome popular ſedition, or burnt by fire, they will pretend that they who have accuſtomed to hold their exerciſe in that place, cannot aſſemble in any near place, or Neighbour houſe untill ſuch times as the Temple is re-built, and if a Temple be made unacceſſible by a deluge of waters, or if the Plague, or Enemies, or any other Obſtacle hinder their approach thereunto; they will pretend the ſame thing, againſt Reaſon and Juſtice, and alſo againſt the Sixth Article of the particulars of the Edict of *Nantes*. Finally, if they of the pretended Reformed Religion be obliged to transfer their Exerciſes for neceſſary reaſons, and there obſerve all conditions requiſite; or if they Preach to their Aſſemblies in the Country in places uncovered where they have right; they will thereupon raiſe Troubles and Suits in conſequence of this Article. This is the cauſe why they of the ſaid Religion do moſt humbly beſeech his Majeſty to revoke this Article as tending to give occaſion to many vexing conteſtations, and contrary to the intention of the Edicts: or it will be neceſſary for removing all matters of vexation inſtead of theſe terms, *under any pretext whatſoever*, to employ theſe *without intending notwithſtanding to do any prejudice to the priviledge of the Fees*; or to forbid in caſe of Hoſtility, Contagion or Fire, overflowing of Water, or Ruine, or other Lawfull cauſes to Preach in any Neighbour place, provided it be not a publick place, notwithſtanding any Decrees or Judgements made to the contrary.

ARTICLE II.

Places of Demeſme.

That they of the pretended Reformed Religion aforeſaid may not eſtabliſh any Preachings in the places of their Demeſme which are adjudged unto them, under pretence of any Priviledge annexed to Courts of High-Juſtice contained within their ſaid adjudications.

THis is formally contrary to the ſeventh Article of the Edict of *Nantes*, by which —*It is allowed to all Lords, Gentlemen and other perſons of the Reformed Pretended Religion, having right of High Juſtice-Courts, or Tenure of Knights, whether as Proprietors; or as Uſufructuaries only, to have the Exerciſe of Religion in their Houſes*: Theſe words have reſpect to thoſe that obtain the Demeſme of the King as well as others, for they are gene-

ral; they ſpeak of all perſons that have power of High Juſtice without any diſtinction; and there is as to this point no difference betwixt thoſe that enjoy the right of High Juſtice by the King's Engagement, and thoſe that poſſeſs it as their own proper eſtate, becauſe the Morgagee enjoys all the Rights which depend on the Fee of which he is the Poſſeſſor, until ſuch time as he is reimburſed. The liberty then of Publick Exerciſe being one of the Attributes of High Juſtice, and of the Fee of Knights Service; it is but reaſon, that the Morgagee of the Domain, do enjoy it, during his poſſeſſion. The Edict it ſelf leaves no place to doubt of this. For in the Article we have now alledged, mention is made of thoſe that have High Juſtice, *Whether as Proprietaries or Uſufructuaries.* Now the Poſſeſſor of a Demain by Morgage is an Uſufructuary: and by conſequent is compriſed expreſly in the Edict. But the thing will be entirely out of queſtion, if we conſider the tenth Article of the Edict, where theſe words are read—*So that the ſaid eſtabliſhment be not hindred in ſuch places of Demain as have been given by the ſaid Edict, Articles and Conferences for places of Bailiwicks, or which hereafter ſhall be, although they have been alienated heretofore, or ſhall be hereafter by perſons of the Catholick Apoſtolick, Roman Religion.* An exception which ſhews, that the places of the Demeſnes are ſubjected to the right of Exerciſe as well as others. And to the end that we might not ſuppoſe that it was the intent of the Edict to be reſtrained to the places of Bayliwicks only; this tenth Article proceeds thus——*However we do not underſtand, that the ſaid Exerciſe may be re-eſtabliſhed in places and ſeats of the ſaid Demain, which have been heretofore poſſeſſed by them of the ſaid* P. R. R. *which they did enjoy in conſideration of their perſons, or becauſe of their Fees, if thoſe Fees be found at preſent in the poſſeſſion of perſons of the ſaid Catholick Apoſtolick and Roman Religion.* An exception which doth evidently teſtifie that Fees of Demain engaged follow in this reſpect the condition of others; which when they are withdrawn out of the hands of thoſe of the P. R. R. the Exerciſe cannot be any longer continued; for that the privilege was perſonal, and affixed to the Fee: whence it follows, that according to the Edict, ſo long as the ſaid Fees are poſſeſſed by perſons of this Religion, the Exerciſes thereof ought to be freely made there, as in other Fees of requiſite qualification. His Majeſty therefore out of the deſign which he hath to cauſe the Edict of *Nantes* to be obſerved, will be pleaſed to accord to the revocation of this Article; as alſo in like manner to an evacuation of a Decree made in Council *January* 11, 1667; in which they of the P. R. R. are not only forbidden to——*Eſtabliſh any Preaching in the Place of Demain, which ſhall be adjudged unto them under pretence of Right of High Juſtice compriſed within their Adjudications:* But moreover in it they find another ſettlement, yet more rigorous, in as much as it import that——*When his Majeſty accords to the right of High Juſtice in any of the Lands of thoſe of the P. R. R. there muſt be expreſs mention made in the erection of thoſe Rights of High Juſtice, that the Exerciſe of their Religion may not be eſtabliſhed there under the pretext of that High Juſtice.* A ſtrange ſurpriſe impoſed on the King, and we have cauſe to promiſe our ſelves, that his Majeſty cannot ſuffer this rigour, which turns his favour into a puniſhment, and depriveth them of the P. R. R. of a liberty, which is of the number of thoſe which the Edict hath moſt formally expreſſed.

ARTICLE III.

Places of High Juſtice.

That in Places where the Lords of the P.R.R. having the Right of High Juſtice do exerciſe the ſame, there ſhall be no marks of publick Exerciſe.

THis Article is incompatible with the thirty fourth of the Particulars of *Nantes*, which expreſſeth ——*That in all places where the Exerciſe of the ſaid Religion ſhall be publick, the people may be aſſembled, and that alſo by the ſound of a Bell, and do all the Acts and Functions that appertain as well to the Exerciſe of their Religion, as the Regulation of their Diſcipline, as to hold Conſiſtories, Colloquies and Synods Provincial and National by the permiſſion of his Majeſty.* This ſettlement is formal; for it ſpeaks generally, and without exception of all places where the Exerciſe is publick. Therefore it intends the places of High Juſtice as well as other places accorded by the Edict, ſince by the ſeventh Article of the Generals, the right of Exerciſe

ciſe is attributed to the Places of High-Juſtice, and to the Fees of Knight-ſervice, in which the Lords and Gentlemen, Poſſeſſors thereof may cauſe Sermons to be made, *as well for themſelves, their Families and Subjects, as for others that will reſort thither*, which thing makes the Exerciſe publick. Further, this thirty fourth Article of the Particulars permits in all places where the Exerciſe of the P. R. R. is publick; *to aſſemble the people by the ſound of the Bell*; which Bell for aſſembling the people, ſuppoſeth a power to have a Bell-Houſe, and the Bell-Houſe ſuppoſeth a Temple: So that according to the intention of the Edict, Temples may be had in the places of High Juſtice. And here we may perceive alſo by the ſettlement of this 34th. Article, that it is permitted in all places where the publick Exerciſe is Celebrated, to hold Synods not only Provincial, but National alſo. By conſequent all places of this nature, of the number of which are thoſe of the High Juſtice, may have the marks of a publick Exerciſe. For how can a Provincial or a National Synod be held in a place, where there is neither Chair to Preach nor Bench to ſit? Is it credible that the Edict did command that there ſhould be a place where the Deputies from the whole Kingdom ſhould have liberty to Aſſemble in a Synod without giving power to their Miniſters notwithſtanding to aſcend the Pulpit, to make there the Sermons neceſſary to ſuch Solemn Aſſembles? Being therefore this Article cannot be made to agree unto the Edict, his Majeſty is moſt humbly beſought to revoke it, as alſo thoſe Decrees, which the Clergy have obtained by ſurprize, for authoriſing ſo ill founded a pretention. And this thing appears yet more ſtrange, becauſe the places wherein the pretended Reformed Religion is exerciſed have nothing at all in outward ſhew, which might move Jealouſie to any perſon: for they are places altogether ſimple and plain, without Pomp, without Imbelliſhments, and without Ornaments. There is nothing but a Chair, and Seats without curioſity, and being they have nothing but what is abſolutely neceſſary, thoſe places cannot reaſonably be deprived thereof whereunto the Edict gives right of publick Exerciſe.

ARTICLE IV.

Conſolation of Priſoners.

That the Miniſters may not comfort the Priſoners in the Goals, but with a low voice, in a Chamber apart; and aſſiſted only with one or two Perſons.

HEre may be ſeen alſo a manifeſt contrariety to the fourth Article of the particulars of *Nantes*, where it is ſaid,—*As to them who ſhall be condemned by courſe of Juſtice, the ſaid Miniſters may likewiſe viſit, and comfort them, without making publick Prayers, except only in places where the ſaid publick Exerciſe is permitted unto them by the Edict.* This Article permits in the places authoriſed by the Edict, publick Prayers to be made, that is to ſay, in a publick place, at the very place of Puniſhment, before all the great Concourſe of People aſſembled there: and the Declaration on the contrary forbids without diſtinction of places, prayers to be made with a loud voice, and even in private alſo, in the Chambers of the Priſons, with the Doors ſhut. Are not theſe two ſettlements oppoſite, which deſtroy one the other? It ſeems likewiſe, that the Declaration contradicts it ſelf. For if the Miniſters be obliged to comfort priſoners in a Chamber apart, wherefore are they commanded to ſpeak with a low voice? Since one hath free liberty to ſpeak in a Chamber diſtinct from others: or if it be their will that they ſhould ſpeak with a low voice, why do they oblige them to a Chamber apart? ſince a low voice needs not a diſtinct place. And beſides, what ſtream of Proceſſes will there iſſue from this obligation to ſpeak with a low voice? for they will without intermiſſion make trouble to the Miniſters for the tone of his voice? They will pretend, that he hath not ſpoken low enough, and it will be in a manner impoſſible to find the juſt mean betwixt a voice too low, which the Priſoner cannot hear, and by which he cannot be comforted; and a voice a little too high, which may be underſtood by others. It will be therefore neceſſary at the leaſt to regulate this, ſo that it may be underſtood of a low voice, that it is to be ſpoken in ſuch a ſenſe as it is uſed in the caſe of the noiſe of thoſe that work on a Feſtival Day, that it be ſuch a voice as cannot be heard in the Street, nor of the Neighbours. It is alſo hard to conceive how the Miniſters can obſerve that Clauſe which ſpeaks of a Chamber apart; for ſhall it be in their power to bring the Priſoners

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into a Chamber apart: If the queſtion were only of them that are condemned to death, the matter would be eaſie; for they do ordinarily put them in a place apart, after their condemnation: But the Article of the Declaration ſpeaks of all Priſoners without diſtinction. And ſhall the Miniſter have authority to cauſe to lead, or carry into a Chamber apart a ſick Priſoner, whom they find in the ſame place with many others? and if the Jaylor will not ſuffer it, then what means ſhall the Miniſters have to cauſe him to obey them. And it may ſo fall out, that an unfortunate perſon detained in Priſon for his Debts, or for any other cauſe, may die there without conſolation, or exhortation to repentance, for that he cannot be in a Chamber apart. This Article being then impoſſible to be executed, and tending to leave poor Priſoners to die miſerably, without being aſſiſted in their Conſciences: his Majeſty is moſt humbly beſought to cauſe this Article to be put out, and to be content in the affair of Priſoners, with the regulation contained in the fourth Article of the particulars of *Nantes*.

ARTICLE V.

To ſpeak of the Catholick Religion with all reſpect.

That the Miniſters ſhall not in their Sermons and elſewhere, uſe any injurious or offenſive terms againſt the Catholick Religion, or the State, but on the contrary ſhall carry themſelves with that moderation which is ordained by the Edicts, and ſpeak of the Catholick Religion with all reſpect.

THey of the P. R. R. cannot behold without ſenſible grief, that their Miniſters are forbidden to uſe injurious terms againſt the Eſtate. For this Prohibition ſeems to preſuppoſe, that they either have been guilty of this Crime, or that they have ſome propenſity to commit it. And notwithſtanding there is nothing that they abhor more, and of which they are more incapable. The love of the Eſtate, and zeal of their Religion are inſeparable in their hearts and mouths. They never expreſs themſelves neither in their Sermons, nor in their Diſcourſes, but as good French and faithful Subjects, and they never aſcend their Pulpits, but they pray to God for the Sacred Perſon of the King, for all the Royal Family, and for the proſperity of his Eſtate. As for what belongs to the Catholick Religion, they always ſpeak thereof with the moderation ordained by the Edicts. But to make a Law which commands them *to ſpeak with all reſpect*, is to expoſe them to the uttermoſt miſery: and they can never aſſure themſelves any longer neither of their Goods, nor of their Liberty, nor of their Lives, if this Ordinance continue; for whatſoever moderation they uſe in their Sermons, whatſoever pains they take to chuſe their terms, when they are obliged to touch matters of controverſie, there will be found, notwithſtanding, perſons who will pretend that they have not *ſpoken with all reſpect*; ſo will it come to paſs, that they ſhall ſee themſelves every hour overwhelmed with Fines, impriſoned, and condemned to many kinds of puniſhments. This is the reaſon wherefore his Majeſty is inſtantly beſought to give remedy to this miſchief, by expunging this Article which renders it inevitable, and to be ſatisfied with that regulation which is found in the Edict of *Nantes*, where in its ſeventeenth Article it forbids all Preachers, Lecturers and others who ſpeak in publick, to uſe any Speeches, Diſcourſes or Propoſitions illuding to ſtir up the people to Sedition, with a ſtrict command to demean themſelves modeſtly, and to ſpeak nothing which may not be for the inſtruction and comfort of their Hearers, and for maintaining the tranquillity and repoſe of the Realm. A Prohibition which of good right was made general and common to all ſorts of Preachers, as well of the one Religion, as of the other, notwithſtanding that indeed the Miniſters have leſs need of this injunction, in this matter, than the Preachers of the Catholick Apoſtolick and Roman Religion, amongſt whom it is eaſie to find, that they give themſelves liberties apt to trouble the publick peace of all,

ART. VI.

Acts of Notaries.

That Notaries who receive the Teſtaments and other Acts of the P.R.R. ſhall not ſpeak of them of the ſaid Religion in other terms than ſuch as the Edicts permit.

THey of the P. R. R. find not any thing of their concern in this Article, and cannot divine upon what conſideration the Eccleſiaſticks have cauſed it to be put in this Declaration; unleſs it be, that they well fore-ſeeing that Juſtice would infallibly prevail with his Majeſty to reform a piece wherein they had ſurpriſed his Royal Goodneſs in ſo many ways; they have expreſly for that end cauſed Articles unprofitable, and to no purpoſe to be foiſted therein, to the end, that when this Work comes to be examined, they may have therein certain matters which they might remit; to give pretence that afterwards the Declaration ſhould be very moderate, and could no more give cauſe of complaint to any perſon. But our Monarch hath an underſtanding too much enlightned not to diſcover this Artifice: and when this ſixth Article of this Declaration, and divers others of like nature which may be found therein, are outed; they of the P. R. R. cannot eſteem their condition any thing the better, nor more ſupportable, if the other points which ruine their Liberties be maintained; their ſubſiſtence being nevertheleſs in this Kingdom impoſſible. This is the cauſe wherefore his Majeſty is beſought to keep this in mind, to the end, that this Obſervation may be applyed to many other Articles inſignificant, or of ſmall conſequence, with which this Declaration is ſwoln apparently for ſome deſign worthy to be obſerved.

ART. VII.

Books.

That thoſe of the P. R. R. may not cauſe any Books to be Printed concerning the P. R. R. which are not atteſted and certified by approved Miniſters, for which they are to be reſponſible, nor without the permiſſion of the Magiſtrates, and the conſent of our Attourneys, and that the ſaid Books ſhall not be vended, but in ſuch places where the Exerciſe of the ſaid Religion is permitted.

THere needs no Law to oblige them of the P.R.R. to obſerve the former part of this Article, which Wills, that their Books may not be Printed without the Atteſtation of approved Miniſters; for this is an order which is obſerved inviolably amongſt them, and which is eſtabliſhed by their own Synods. But as for the ſecond part which forbids them to cauſe any Books to be Printed concerning their Religion, without the permiſſion of the Magiſtrates, and the conſent of the King's Attournies, is a rigour altogether oppoſite to the Edict of *Nantes*; for thus it ſpeaks in the one and twentieth Article, *Let not the Books which concern the P. R. R. be Printed, or ſold publickly, except in the Towns and places where the publick Exerciſe of that Religion is permitted: and for other Books which are printed in other Towns; let them be viewed and reviſed, as well by the King's Officers, as Divines, according to the true intent of the Ordinances.* Where may beobſerved an expreſs diſtinction of Books of the P. R. R. ſome Printed in the Towns where the publick Exerciſe of the P. R. R. is permitted, and others which are Printed in places where this Exerciſe is not permitted. As for thoſe this Edict wills, that they be viewed and viſited by the King's Officers; which indeed is but reaſonable, being there the P. R. R. is not openly and publickly profeſſed. But of the other, the Edict ſpeaks in a far different manner, permitting to Print them, and ſell them publickly in the Towns and Places where the P. R. R. is profeſſed, without ſubmitting them to

the viſitation or permiſſion of the Kings Officers, which is required in the other caſe. Now therefore the Declaration forbids what the Edict of *Nantes* permits in expreſs terms. And this is a matter very conſiderable, and whereof they of the pretended reformed Religion have juſt cauſe to complain, in that this new Declaration is more rigorous in this point than the Edict of 1576 it ſelf, notwithſtanding that it was made during all the heat and animoſity of the Civil Wars. For the Edict of 1576. was content to require that the Books of them of the pretended Reformed Religion ſhould be viewed and approved by the Chambers Mypartie, of which one half was alwaies found to profeſs the ſaid Religion. In place whereof this new Declaration ſubjects them of the ſaid pretended Reformed Religion to obtain a permiſſion from the Magiſtrates and conſent from the Kings Attorneys who are all of a contrary Religion. This is to make it impoſſible, for the Kings Attorneys who will never give their conſent to the impreſſion of Books which treat of another Religion than their own; and to permit them to Print with this condition, is to forbid them abſolutely againſt the clear and expreſs intent of the Edict of *Nantes*. This then is a meer ſurprize of the Clergy, who have paſſionately longed and aſpired to have ſuch an Article as this to be made, as may appear by their Memoirs which were publiſhed 1661. For their deſire is there found expreſſed thus, *It is requiſite*, ſay they, *to have a Decree containing a Prohibition to print any Books which have not been formerly viewed and approved by the Kings Officers*, which alſo teſtifies that before this time, no Decree had forbidden this, and that it was formerly unknown. And ſurely it is a matter of admiration that the Eccleſiaſticks deſired to obtain this prohibition, for it is not for the advantage of the Catholick Roman Religion. It will ſeem that they are afraid of the Books which they oppoſe and miſtruſt they cannot anſwer them. They therefore of the pretended Reformed Religion hope that his Majeſty according to their moſt humble ſupplication which they make unto him, will revoke this Article concerning the Books of their Religion, and vacate all the Decrees by which he hath been ſurprized in this matter.

ARTICLE VIII.

The quality of Paſtors, and Prohibition to ſpeak of the Church with irreverence of holy things.

That the ſaid Miniſters ſhall not take on them the quality of Paſtors of the Church, but only that of Miniſters of the pretended Reformed Religion; as alſo that they ſhall not ſpeak irreverently of holy things, and of the Ceremonies of the Church, and ſhall not call the Catholicks by any other name than that of Catholicks.

WE cannot admire enough that they have cauſed to be entred in a Declaration Royal and of Conſequence a Prohibition of the name Paſtor. For this term hath nothing conſiderable in it, nor any thing that makes for the honour of thoſe who bear it. It is common both to good and bad Paſtors, and the Holy Scripture doth often cry out againſt falſe Paſtors that abuſe and corrupt the People. They make no difficulty to give to the pretended Reformed Churches the name of a Flock; by what reaſon then do they refuſe their Miniſters the name of Paſtors which is relative thereto, ſince a Paſtor is he that feeds the Flock? ſo that no more exception is to be taken againſt the quality of a *Paſtor* than is againſt the appellation of a *Miniſter*, ſince it doth barely ſet out their duty without determining whether they diſcharge it well or ill. And this Language cannot be blamed, being warranted by the example and authority of his Majeſty himſelf. For when he did them the honour to write to their national Synod at *London* the 30th of *November*, 1659. The ſuperſcription of his Letter was in theſe Terms, *To our dear and well-beloved the Paſtors and Elders, the Deputees in the Aſſembly of the National Synod of our Subjects profeſſing the pretended Reformed Religion at* London.

The reſidue of this Article of the Declaration is of the ſame nature with the fifth Article; and if there be any difference, it is in this, that this aggravates the other and goes above it. It is an endleſs ſource and everlaſting Seed of all ſorts of Miſchief to the

the Miniſters, who notwithſtanding all the moſt accurate pre-caution, and the moſt wiſe and modeſt continence, will be continually halled before the Tribunals, caſt into Priſons, ruinated in their Goods, and overwhelmed in their very Perſons; becauſe there will be alwayes found ſome ill-minded people who will accuſe them for having ſpoken irreverently of the holy things, and Ceremonies of the Catholick Apoſtolick Roman Church. To the end therefore that they may injoy in this Realm the liberty which was granted to them by the Edict, his Majeſty is moſt ardently beſought that he would cauſe theſe two Articles, the fifth and the eighth to be excluded, as which draw innumerable Calamities on thoſe Perſons whom he hath been pleaſed to declare that he will take into his Royal Protection.

Neither is it only the concern of the Miniſters ſecurity that cauſes them to demand the revocation of theſe Articles, but the repoſe and ſubſiſtence of all thoſe perſons in general who are of the pretended Reformed Religion. For a method hath been taken up of late which doth ſufficiently make known how much a Prohibition to ſpeak of holy things and the Ceremonies of the Church may hurt them. That is, that the Pariſh Prieſts when they pleaſe publiſh their Cenſures and Monitions againſt any Perſon of the pretended Reformed Religion obliging all their Pariſhioners in general to depoſe if they have heard any thing ſpoken by him againſt the Catholick Apoſtolick Roman Religion, which makes way for them to rip up all a mans life from his very infancy; and if it have hapned that he have ſpoken of any Controverſie they impute it unto him to have uttered ſome Blaſphemies againſt the Myſteries and Ceremonies of the Church. And ſometime Witneſſes are found who by falſe reports bring the Honour and Life of men in hazard; and we have already ſeen perſons unreproachable whoſe innocence could not ſecure them from ſuch Calumnious Accuſations, and who have been condemned to death for words maliciouſly contrived with deſign to deſtroy them; your Majeſty is therefore humbly prayed to hinder this ſo great a miſchief, not only by removing this Article which will ſerve for pretext to evil diſpoſed Spirits; but alſo by ordaining juſt and reaſonable penalties againſt the accuſers and the Witneſſes, who in ſuch conteſts ſhall be convinced of falſhood and fall ſhort of proving their accuſations; and above all forbidding thoſe minatories, and thoſe wandring uncertain and undetermined Informations which ſmell of the Inquiſition, and are capable of troubling all the whole Realm.

ARTICLE IX.

Robes and Caſſocks of Miniſters.

That the Miniſters may not wear Gowns or Caſſocks, nor appear in the long Robe elſewhere than within their Temples.

THe liberty of habit is ſo great in *France*, that it were to ſtrip the Miniſters of the quality of French-men, to bring the form of their Garments into Controverſie. If Caſſocks or long Robes were in ſuch manner peculiar to Church-Men, that it might paſs for an infallible mark of their Character and Order; it might be that they might have ſome reaſon to diſpute them with thoſe whom they will not acknowledge for Eccleſiaſticks. But the Caſſock and the Gown are worn of many perſons that are not of the Orders of the Church. Judges, Counſellors, Attorneys themſelves, Recorders, Uſhers, Phyſicians, Regents of Schools or Colledges have this priviledge without conteſtation. And the quality of Doctors, Licentiates, or Maſters of Arts, in which Miniſters may be inveſted as well as others, and are in a manner, is that which properly giveth right of wearing the Caſſock and long Robe. It cannot therefore be imagined for what reaſon they ought to be forbidden unto Miniſters; and when the Eccleſiaſticks required this Prohibition and obtained it by a Decree of the Counſel gotten by ſurprize the 30*th* of *June* 1664. to ſerve for a foundation of this Article of the Declaration, it was meerly the effect of their diſſatisfaction to the Miniſters and only upon deſign to blaſt them. But the Miniſters who are born Subjects of the King, hope to find his Juſtice in the defence of their Honour as well as of their Perſons.

ARTICLE X.

ARTICLE X.

Regiſters of Baptiſms and Marriages.

That the ſaid Miniſters ſhall keeep Regiſters of the Baptiſms and Marriages which are made by thoſe of the pretended Reformed Religion, and ſhall produce from three Months to three Months an Extract thereof to the Regiſters of the Bailywick and Conſtableries of their Precincts.

THis Article is altogether uſeleſs, in regard that the new Ordinance which is now obſerved through the whole Realm, hath ſufficiently provided for the Recording of Baptiſms and Marriages.

ARTICLE XI.

Celebration of Marriages.

That they may not make any Mariages betwixt Perſons that are Catholicks and thoſe of the pretended Reformed Religion whereon any oppoſition is made, untill ſuch time as ſuch oppoſition have been removed by the Judges to whom the Cognizance thereof doth appertain.

THis ſettlement is alſo to be numbred amongſt the fruitleſs, and there is no need of an Ordinance to inforce this duty upon the Miniſters. For they do never beſtow the Nuptial bleſſing on Marriages contracted betwixt perſons of divers Religions, unleſs it be by vertue of ſome Decree or Judgement of the Magiſtrates. Their own Eccleſiaſtick Diſcipline forbids them to do otherwiſe; and when there is oppoſition the cognizance whereof belongs unto the Judges, they never proceed till they be determined.

ART. XII.

Conſiſtories.

That thoſe of the pretended Reformed Religion may not receive into the Aſſemblies of their Conſiſtories others than thoſe whom they call Elders with their Miniſters.

THe Conſiſtories of thoſe of the pretended Reformed Religion are compoſed, not only of Miniſters and Elders; but alſo of Deacons who have the particular care of Feeding, Cloathing, and Harbouring the Poor. The Diſcipline of the pretended Reformed Churches makes expreſs mention of theſe three ſorts of Perſons, regulates their Charges, their Imployments and their Functions, Being therefore the Edict of *Nantes* in the thirty fourth Article of the particulars doth authorize the exerciſe of this Diſcipline, and that even the thirty fifth Article doth formally name the Deacons as being part of the Conſiſtories; it is not credible that the Kings intention was to exclude the Deacons from thence. But as it is uſual to draw advantage of every thing againſt them of the pretended Reformed Religion, if the word Elders be left alone in this Article of the Declaration; occaſion undoubtedly will be taken thereby to hinder the Deacons from entring into their Conſiſtories, contrary to the order of their Diſcipline and the intent

intent of the Edict. Wherefore it is neceſſary to add unto this Article the term Deacons which is there omitted. Beſides this illuſtration there are three other particulars alſo, no leſs neceſſary to make this Article accord with the Diſcipline of the pretended Reformed Churches, and with the Edict of *Nantes* which doth authorize it. For their Diſcipline, which is the rule of their conduct in their Eccleſiaſtical Politie Wills, that when they are about the calling of a Miniſter all the Heads of the Families of one Flock ſhould be aſſembled to give their voice; as being all concerned in the Eſtabliſhment of a perſon who is appointed for their ſervice: So that if they of the ſaid Religion may receive none into their Aſſemblies but Miniſters, Elders, and Deacons, they cannot call any Miniſters to the ſervice of their Churches when they have need; which cannot be the Kings intention.

Beſides the Edict of *Nantes* in the forty third Article of the Particulars, permits thoſe of the pretended Reformed Religion to aſſemble, to make impoſitions of Monies which are neceſſary for the Charges of their Synods and entertainment of their Miniſters, which nothwithſtanding they cannot do, if this Article of the Declaration be continued as it is, and if they cannot receive into the Aſſemblies of their Conſiſtories other perſons than their Elders and Deacons.

And it may may alſo come to paſs that there may be found troubleſome Spirits who will contend that they may not call offenders and ſcandalous perſons into their Conſiſtories, to cenſure them according to their merit and to reduce them to their duty. For the avoiding therefore all ambiguity, and that there may not be left any advantage for contentious Spirits to trouble thoſe of the pretended Reformed Religion without cauſe; This preſent Article had need to be explicated, in ſuch ſort that his Majeſty thereby doe declare, that he intends not at all to deprive thoſe of the ſaid Religion of the liberty of calling into their Conſiſtories thoſe whom they ſhall think fit to cauſe to come thither becauſe of ſcandal; nor to aſſemble the Heads of Families for the calling of their Miniſters; nor to hold Aſſemblies permitted by the Edict for impoſition of Monies for the entertainment of their Miniſters, and charges of their Synods.

ART. XIII.

Donations and Legacies.

That the Elders of the Conſiſtories may not be appointed Inheritours nor Legatees Univerſal in their ſaid quality.

THe forty ſecond Article of the Edict of *Nantes* is Repealed by this. For it contains *that the Donations or Legacies made or to be made, whether it be by laſt Will in the caſe of Death, or made by the Living, for the entertainment of their Miniſters, Doctors, Scholars, or for the Poor of the pretended Reformed Religion or other matters of Pietty, ſhould be valid, and obtain their full and intire effect, notwithſtanding all Judgements, Decrees, or ether things to the contrary thereof whatſoever.* This ſettlement is general and abſolute; and it diſtinguiſheth not betwixt the Univerſal and particular Donations. And by conſequent it reſpects the one as well as the other. For there where the Law diſtinguiſheth not, men are not to diſtinguiſh. Alſo the King *Lewis* the Juſt, your Majeſties Father, finding this Law to be indiſputable, confirmed it ſolemnly in 1616. by his Royal anſwer to the Paper of thoſe of the pretended Reformed Religion in theſe terms. *The Forty Second of the private Articles made at* Nantes *concerning Donations and Teſtamentary Legacies let it be obſerved in favour of the poor of the pretended Reformed Religion notwithſtanding any Judgements to the contrary.* And all the Decrees of the Counſell and Parliaments have been alwayes conformable to this Law: This change is therefore ſurprizing and a notable breach of the Edict.

At the leaſt we cannot doubt that the Kings Juſtice will make him find two things reaſonable and neceſſary, to which his Majeſty is moſt humbly beſought to have regard. The one is that being no Ordinances have any power retroactive, nor touch any thing that is paſt; he would be pleaſed to ordain in the explication of this Article of the Declaration that it may not prejudice thoſe Donations or Legacies Univerſal which were formerly made to the Conſiſtories.

The other that it is not the intention of his Majeſty to hinder particular Donations which may be given to Conſiſtories. It is very certain, that the King's deſign is not to forbid them. For being that in this Article he forbids only Donations univerſal, it follows neceſſarily that he confirms the particular. In the mean time they begin by an exceſſive tranſport to diſpute the particular Gifts and Legacies; and Parliaments have lately made ſome rigorous Decrees, againſt which, thoſe of the ſaid Religion demand Juſtice of his Majeſty, at whoſe Feet they ſeek their only Refuge; beſeeching him to authoriſe the particular Donations which have been, or ſhall hereafter be made unto the Conſiſtories, conformable to the forty ſecond Article of the particular of *Nantes*, notwithſtanding all Decrees and Judgments to the contrary.

ART. XIV.

Preaching and Reſidence of Miniſters in divers Places.

That thoſe of the ſaid P. R. R. aſſembled in their Synod National or Provincial, permit not their Miniſters to Preach, or reſide in divers places by turns, but on the contrary do enjoyn them to reſide and preach only in one place which is given them by the ſaid Synods.

THis Article contains two parts, the one regarding the Preaching, and the other the Reſiding of Miniſters in more than one place. As for the Preaching by courſe in divers places, it is true, that there have been many Decrees *pro* and *con* about this matter; ſo that indeed the buſineſs being at this day as it were ſuſpended, amongſt many Decrees contrary to one another; it belongs now unto his Majeſty to determine of them by his Soveraign Authority. And his Juſtice gives them of the P.R.R. to hope that he will maintain them in the liberty of their Annexes, taking away the prohibitions which have been made againſt their Preaching in divers places. That which gives them this hope, is this, that theſe prohibitions have been founded on no other thing than a Miſinformation. For they never had any other Foundation than from the Edict of the Month of *January* one thouſand five hundred and ſixty one, by which it was forbidden Miniſters to walk from place to place, and from Village to Village to preach there by violence and without right. But it doth not treat at all of this buſineſs of Annexes. For it is agreed, that Miniſters ought not to be Vagabonds, and wander from place to place of their own fancy. Their Diſcipline it ſelf doth forbid this; and the Maxims of a good Conſcience, as well as thoſe of good Polity do oppoſe it. Therefore the Edict of *January* is in this point altogether juſt. But the Annexes ſuffer not the Miniſters to be Vagabonds; but on the contrary fix and ſettle them with certain flocks. They do not give them liberty to go and preach in places where the Exerciſe is not permitted; but on the contrary fix them in places where they have right to exerciſe according to the Edict. What is it then that ſhould hinder the Miniſters that they may not preach in two or three places of this nature? What pretence can the Eccleſiaſticks find to give a colour to their Enterpriſe?

Will they alledge the Edict? But that forbids not to preach in divers places, when they have a right to exerciſe. Beſides, there is found a Decree made in the Council in the Month of *May* 1652, by which the King doth formally declare, that all the Decrees which have outed the Miniſters of this liberty, are contrary to the Edicts. So that the intent of his Majeſty's being to cauſe the Edict of *Nantes*, to be exactly obſerved, there is ground to believe, that he will leave unto the Miniſters this liberty, the prohibition whereof he hath himſelf declared to be contrary to the Edicts.

Will they alledge the Declaration given at S. *Germain* the nineteenth of *December* 1634, which they will pretend to be ſo much the more available, for that it was verified in the Chamber of the Edicts of *Caſtres* the firſt of *January*, 1635? But this Declaration was founded upon this, that the Miniſters of *Languedoc* went to preach in divers places of that Province, where that Exerciſe was not allowed them. Theſe are the proper words which are read in that Declaration, which by conſequence concerns not the Annexes where they have right to exerciſe.

Will they alledge Reaſon? But what reaſon is there to hinder a Miniſter to preach in many places, when one is not of ſufficient ability, nor furniſhed with Fruits of the Earth to entertain him? Can the Eſtate or the Publick ſuffer any prejudice thereby?

Do

Do we not ſee, that when Cures are too weak every one to maintain a Curate alone, they put two together under one Rector? That which is approved amongſt Pariſh Prieſts, how comes it to be criminal amongſt Miniſters, when the poverty of the Flock permits them not to have one perſon whole and entire unto themſelves? Beſides this poverty of theſe ſmall P. R. C. is come from no other cauſe, than that the penſion of a hundred and thirty five thouſand Livers agreed unto by *Henry* the Great, for the entertainment of their Miniſters, hath for ſome time ceaſed to be paid. For if they had continued to be paid, every Flock might have had its own Miniſter without annexing any. It is not therefore probable, that at the ſame time when the King withdraws his liberality, that he will hinder the feeble Flocks in the Country to find out ſome other means to conſerve unto themſelves, at leaſt, a part of the Miniſtry, by joyning themſelves to ſome other Neighbour's Flock, which may help its Subſiſtence.

Do they alledge the Uſage? That is all contrary to the Pretence of the Clergy, for unto this very day it hath been always ſeen in all the Provinces of the Realm, that the ſmall P. R. Churches have united themſelves two or three together for to raiſe a Penſion for one and the ſame Miniſter.

Finally, do they alledge the Intereſt of the Eccleſiaſticks? Beſides, that they ought not to be heard in this ſort of Affairs, becauſe they are the principal parties, againſt whom the complaint is made, it ſeems alſo that it would be for their intereſt to diminiſh the number of the Miniſters, inſtead whereof, if they hinder them from Preaching in many places, they will oblige them in every P. R. Church, to uſe their uttermoſt endeavour to have a Miniſter apart, which will much augment their number. For there is no perſon who will not reſolve rather to ſacrifice his temporal commodities, than continue deprived of ſpiritual food, which he ſuppoſes needful for his Salvation. So that all the Purſuit of the Clergy in this affair will effect nothing but only to incommodate them of the P. R. R. in their Eſtates, and thereby render them leſs able to contribute to the neceſſity of the publick.

Theſe conſiderations are they which give hope that his Majeſty taking particular cognizance of this Affair will leave them of the P. R. R. in the liberty of their Annexes; and that in expounding the preſent Article of the Declaration, he will have the goodneſs to ſay that in forbidding the Miniſters from preaching in divers places, he intends not to hinder them from preaching, ſave only in thoſe places where they had not right to exerciſe, according to the Decrees of the Council of the twenty ſixth of *Sept.* 1633, and of *June* 1635, and *May* 1652.

As for the Reſidence of the Miniſters, the Edict doth not only authoriſe it in every Town, and every place of the Realm indifferently in the ſixth Article of the Generals, and firſt of the Particulars: but moreover hath interpreted himſelf by a Decree made in Council, *April* 24, 1665, by which it is permitted to Miniſters to make their Reſidence with their Families in ſuch Cities, Burroughs, and Villages near the place of their ſettlement as they ſhall chooſe. And without doubt the King intends no otherwiſe here. But notwithſtanding becauſe this Article of his laſt Declaration may receive another interpretation, his Majeſty will be pleaſed of his goodneſs to remove all ambiguity which may be found therein, declaring with reference to the Reſidence of the Miniſters, that his intention is agreeable to his Decree of 24th of *April*, 1665.

ARTICLE XV.

The Churches of Feodary Eſtates.

As alſo that they of the P. R. R. who aſſiſt at their Synods, ſhall not enter in the Tables of their Churches, the places where the publick exerciſe of their Religion is forbid, nor thoſe wherein it is permitted only by the priviledge of the Lord and in his Caſtle.

SInce the Churches of Feodary Eſtates are eſtabliſhed by the Edict as well as thoſe of poſſeſſion or of Bayliwicks; they ought to be comprized in the Tables of the Synods as well as others. And they have at all times uſed this order from the beginning; and there is no cauſe to change an uſage ſo conſtant and innocent. All that they can require

require of thoſe of the P. R. R. is that in the Tables of their Synods they diſtinguiſh their Churches, and expreſs which are of Feodary Eſtates, which of Poſſeſſion, and which of Bailywicks whereto they ſhall yield obedience if it be judged neceſſary. But to require abſolutely that they ſhould not put into the Tables of the Synods the Churches Feodary Eſtates, were to make the Miniſters of thoſe places ſo far Independents, that they ſhould neither have ſuperiour nor Diſcipline, nor be reſtrained by any other curb, ſo that they might live after their own fantaſie to the prejudice of the Eſtate it ſelf. For the Tables of the Synods are nothing elſe but the appearances of the Miniſters in their Aſſemblies, where every one of them is ſet down by his name, and that of the Church he ſerveth. Being therefore it is neceſſary that the Miniſters appear in their Synods according to their Diſcipline which ſtraitly enjoynes them to be there; ſo it is neceſſary that the Churches of Feodary Eſtates ſhould be entred in the Tables of thoſe Societies.

ARTICLE XVI.

Correſpondence betwixt the Provinces.

As alſo in like manner, that they of the pretended Reformed Religion may not entertain any correſpondence with them of other Provinces, nor write unto them under pretext of Charity or other affair whatſoever, nor receive appeals from other Synods, ſave only to remit them to the National Synod.

THe Artifice of the Clergy have fitted this Article expreſly to render the inviolable fidelity of thoſe of the P. R. R. ſuſpected, of which they have given ſo eſſential proofs to the King, that this great Prince hath been pleaſed to teſtify by publick marks how well he is ſatisfied therein. For in his Declaration *May* 21, 1652. he uſeth theſe terms, *And for as much as our ſaid Subjects of the P. R. R. have given us certain proof of their Affection and Fidelity in theſe preſent occaſions, wherewith we reſt very well ſatisfied.* And his Majeſty may be pleaſed to remember that in a certain Letter which he wrote in the Year 1655. and which is found in a publick Book whoſe impreſſion is diſperſed into the hands of all the World, he makes uſe of theſe words which are a perpetual commendation to them of the P. R. R. *I have cauſe to praiſe their Fidelity and zeal for my Service, they on their part not omitting any occaſion to give me proof thereof, and alſo beyond all that can be imagined, contributing in every thing to the behoof and advantage of my Affairs.* Theſe good Teſtimonies which his Majeſty hath given them in ſo authentick manner, will incline him to reject this Article which tends to the diſhonour of their fidelity; as if they were a people capable to betray the Eſtate, and to carry on by their correſpondencies with the Provinces, Criminal Caballs againſt the Service of their Soveraign, whoſe proſperity is more dear unto them than their very lives.

Since the King is pleaſed to permit them to live and to profeſs their Religion in the Realm, neceſſity requires that they be permitted to write and correſpond with the Provinces for their Eccleſiaſtick affairs, as well as their ſecular: for without this neither can their Univerſities ſubſiſt any longer, who have no other maintenance but by the relief of the Provinces, neither can they demand nor receive the payment of the Sallaries of their Profeſſors and of their Regents: And when they want a Profeſſor they cannot provide if they be deprived of the liberty of ſearching out, and ſending for them by Letters, the only means to be imployed in ſuch exigencies.

It is alſo evident that this Article of this Declaration contradicts it ſelf. For in forbidding to receive appeals from other Synods, ſave only to tranſmit them to the National Synods, they authorize National Synods, and approve the Convoking of them. But how can they be Convocate if the Provinces may not correſpond one with another, and it be not permitted unto them to write; Being the Convocation of National Synods is not nor cannot be made without Letters ſent into the Provinces, as well to advertize them of the time as of the place where they are held, as to authorize the Deputies which ought to be preſent in thoſe Aſſemblies.

Finally this Article gives occaſion to them of the P. R. R. to beſeech his Majeſty to conſent unto their National Synods in the term of their Diſcipline, which requires that

theſe general Aſſemblies may be held from three years to three years. For during the long interval of time which intervenes betwixt the National Synods, to hinder appeals unto other Synods, were to open a gate to infinite helpleſs unredreſſable inconveniencies. This were to forego the means of removing Scandals, extinguiſh Vices, and to oppoſe the abuſes of the Diſcipline, and corruption of manners. This would bring in diſorders whoſe courſe and progreſs all good men ought to deſire to obviate, ſtop, and prevent. So that this Article being of very dangerous conſequence in every part of it, they of the P. R. R. do fervently beſeech his Majeſty to revoke the whole, as being inconſiſtent with the liberty which is given them by the Edicts, and alſo ruining their Diſcipline which permits appeals from other Synods in the tenth Article of the eighth Chapter.

ARTICLE XVII.

Colloquies.

The ſame prohibitions are made to the Miniſters, Elders, and others of the P. R. R. to aſſemble any Colloquies, except at ſuch times as the Synod is Aſſembled by the permiſſion of his Majeſty, and in the preſence of his deputed Commiſſioner.

THe Eſtabliſhment of this Article doth not only ſtifle the Edict of *Nantes*, but blows it up all at once. For the Edict authorizes the Colloquies in ſuch a manner as permits not to conteſt their eſtabliſhment. This is in the thirty fourth Article of the Particulars which hath been already rehearſed on another occaſion, *That in all places where the exerciſe of the ſaid Religion ſhall be publick, the People may be aſſembled, and that alſo by the ſound of a Bell, and do all the Acts and Functions that appertain as well to the exerciſe of their Religion, as the regulation of their Diſcipline, as to hold Conſiſtories, Colloquies, and Synods Provincial, and National by the Permiſſion of his Majeſty.*

It cannot be imagined that they can elude theſe ſo authentick words, and ſay that the Declaration doth permit our Colloquies only during the ſeſſion of the Synods, and that the Edict goes no farther. For the contrary doth appear manifeſtly; and they muſt firſt make them of the P. R. R. renounce all common ſence, before they can perſwade them a thing ſo evidently irreconcilable to the intent, diſpoſition, drift and ſettlement of the Edict, which diſtinguiſhes the Colloquies from the Synods, as different Aſſemblies, and which may be held at divers times. If the Edict would only authorize Colloquies during the ſitting of the Synods; they may maintain by the ſame reaſon that they are not permitted to hold Conſiſtories but in the Synods, nor Provincial Synods but in the National. The Article of the Edict being not more expreſs for the Conſiſtories than for the Colloquies, and not expreſſing the one in any other manner than the other, wherefore like as the one is intirely unſuſtainable, and cannot fall into the thoughts of any perſon, ſo the other is no leſs to be rejected.

Beſides, ever ſince the Edict the P. R. Churches have alwayes without Impeachment enjoyed this liberty of their Colloquies, and the anſwers made unto their Papers at divers times by the King's Majeſties Predeceſſors, have maintained them in this uſage, which by this means is found to have the Edict for its foundation, and alſo the poſſeſſion of threeſcore and ten Years, which alone is a title more than ſufficient. This is the reaſon wherefore nothing herein can be changed without contradicting his Majeſties intention, who declares that he wills that the Edict of *Nantes* be exactly obſerved.

And certainly the Eccleſiaſticks cannot pretend to any thing wherein they will find themſelves more deſtitue of all appearance of reaſon than in this point. for what pretence can they make to colour the prohibition of the Colloquies? Do they conclude of any thing that may render them odious or ſuſpected? Have they not there a Commiſſioner for the King as well as in the Synods? The affairs which they handle there are they not purely Eccleſiaſtick? and the ſhortneſs of the time which they imploy therein, which in ordinary extends not beyond a day or two, ſhews it not that theſe innocent Societies propoſe nothing to themſelves but readily to expedite ſome points of their Diſcipline? Finally, being they permit the Synods, for what reaſon do they forbid the

Colloquies, which are nothing but ſmall Synods peculiar to one Claſs, one Bailywick, or one Stewardſhip, as the Synods are general Colloquies for the whole Province? What then can be the ſcope of this condemnation of the Colloquies? Surely it cannot come but from a bare meer deſign of inconveniencing thoſe of the P. R. R. and hurting their affairs. But this cannot be the deſign of the Prince, who ſeeks on the contrary the repoſe, comfort and commodity of his Subjects, as the Preface of this Declaration it ſelf doth teſtify. This is only the intent of the Eccleſiaſticks, who hate them of the ſaid Religion and ſeek all poſſible means to croſs them and to render their condition miſerable. For to exclude them from the Colloquies, would be a means to caſt them into inexpreſſible inconveniencies, for that the Synods not ſitting but from year to year, and in ſome Provinces from two years to two years, they cannot without Colloquies held in the meanwhile intervals, remedy thoſe previſory and preſſing affairs which will be now worſe by delay, and which for the moſt part require to be handled in thoſe very places where they happen, about which they eaſily aſſemble the Colloquies, becauſe they are compoſed of few perſons and they not far diſtant, which cannot be ſaid of the Synods. Without theſe little Societies which aſſemble eaſily, they muſt ſuffer Vice and Scandals to take their courſe without providing againſt them. Their Flocks muſt remain whole years and ſometimes longer without Miniſters, when death deprives them of thoſe that did ſerve them. In one word, ſo it might come to paſs that they of the P. R. R. might have a whole year without Diſcipline. For when perſons of bad lives amongſt them cannot be reduced to their duty, there are none but the Colloquies that are capable to cenſure them, and they will enjoy licenſe and impunity in their ſins during a whole year, if the Colloquies be aboliſhed, or remitted to the times of the Synods only. For this is more truly to aboliſh them than remit them in this manner, for the Colloquies have nothing to do when once the Synods are aſſembled, for then all their affairs may be decided in the Synods.

And this is alſo to require an impoſſibility to oblige them of the P. R. R. to hold their Colloquies during their Synods, and that in the preſence of the deputed Commiſſioner. For there are Provinces that contain ſeven or eight Colloquies. What means then can there be to ſend the Commiſſioners to eight places at one time? Or if they will that it be done ſucceſſively, how tedious muſt thoſe Synods henceforth be, for regulating as well the general affairs of the Province as the particulars of all the ſeveral Claſſes? And where ſhall they find Commiſſioners that will have the patience to attend ſo long time from their houſes, and to quit their charges and imployments? And will the Governors of the Provinces or Lievetenants of the King ſuffer the Synods to continue their Aſſembly for many months?

His Majeſty is therefore moſt inſtantly beſought to revoke this Article, which ſuppreſſeth their Colloquies, and to leave matters of this concern to the terms of the Edict and Uſage, notwithanding all Decrees and Judgements that have been made to the contrary.

ART. XVIII.

Aſſemblies, Commiſſions, Deliberations and Letters in the Interval of Synods.

Neither to make any Aſſemblies in the intervals of the ſaid Synods, wherein during the ſaid interval they may receive any Candidates, give Commiſſions, or deliberate of any Affairs by circular Letters, or in any other manner, on any cauſe whatſoever, on pain of being puniſhed according to our Edicts and Ordinances.

IT was not enough for the Clergy to aſſault our Colloquies. They were affraid that for want of theſe ordinary meetings we ſhould attempt a ſupply by Aſſemblies extraordinary, or by Letters-miſſives or by ſome other means. Wherefore to the end that they might make it impoſſible for them of the pretended Reformed Religion to exerciſe their Diſcipline, which is ſo formally authorized by the Edict, that they might ruine them by Diviſion; the Clergy have propoſed to have them forbidden all ſorts of Aſſemblies, Commiſſions, Deliberations and common Letters for what cauſe ſoever,

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on pain of being puniſhed according to the rigour of the Ordinances. This is a grief uncapable of any conſolation to them of the ſaid Religion to ſee themſelves thus treated. For God be praiſed, they have done nothing wherefore their zeal to the Kings ſervice ought to be ſuſpected, and their adherence to the good of the Eſtate is immovable. Their conduct and their actions ſpeak for them in the one and in the other of theſe two things, and they ſhall continue all their lives in theſe ſentiments which make one eſſential part of the Duty of their Conſciences. In the mean time if they had a deſign to betray their Country they could not be tyed and chained more ſtrongly than by forbidding them all ſorts of Aſſemblies, Commiſſions, Deliberations, and Letters.

Above all this the paſſion of the Clergy cannot ſuffer that they ſhould receive Candidates in the Intervals of Synods: This is the effect of an animoſity whereof the pretence is hard to be imagined. For ſince we are permitted to have Miniſters and ſince we are not hindred to receive them in the Synods; what reaſon can the Eccleſiaſticks alledge to forbid them to receive Candidates in the Intervals of Synods in which they think good that they ſhould be examined? It is manifeſt they can render no other reaſon than their own animoſity, which carries them on to deſire that they of the pretended Reformed Religion may continue oftentimes unprovided of Miniſters. For if a Miniſter happen to die immediately after the Seſſion of a Synod, it may ſo fall out that his Church as a Widow ſhall not only keep a year of mourning, but remain ſubjected alſo to two years of Widow-hood, in thoſe Provinces where the Synods aſſemble not but from two years to two years. And it muſt needs be, that during all this time, ſhe be deprived of the Word of God Preached, and the Adminiſtration of the Sacraments; that the ſick die there without Conſolation, and Infants without Baptiſm; This inconvenience being ſo much more remedileſs in the terme of the Declaration, becauſe by the fourteenth Article, Miniſters are forbidden to Preach in divers places, and by that all means are taken away from a Church that is deſtitute to have aſſiſtance from any neighbour-Miniſter: So a place that hath right of exerciſe very certain and well known, ſhall hereby be uncapable of enjoying it notwithſtanding.

But this miſchief doth not ſtay here neither. For if this Article of the Declaration ſtand, we muſt ſpeak no more of Synods themſelves. It will be impoſſible to call them, or execute their Orders. For how ſhall they call them if Letters-miſſives be forbidden? Being this Aſſembly cannot be called but by circular Letters ſent to all the Flocks of a Province, to give them warning to cauſe their Deputies to appear in the place and time deſigned for holding thoſe Aſſemblies? And how ſhall they execute their Orders and Acts, if Commiſſions and Letters be forbidden them; for the Reſolves of Synods are not executed but by theſe wayes, or by deputing Commiſſioners to carry them to the places, Or giving them charge to write letters to the perſons concerned, to the end they may be reduced to their duty when the Synods do ſit no longer; Or by Authorizing ſome Miniſters to deliberate with their Conſiſtories, and ſo to conclude thoſe affairs which the ſhortneſs of the time permits them not to project and deſign by the Synods, Nay, it will not be poſſible to have Miniſters if Commiſſions have no place any more; for Miniſters are not inſtalled in their charge, nor inveſted in their Miniſtry but by means of Commiſſioners named in the Synods for laying hands on them, which cannot be done but in the intervals of Synods, becauſe the Diſcipline of thoſe of the pretended Reformed Religion ordains, that the Candidates who have been examined by the Synods, ſhall make three Sermons of tryal on three Lords dayes ſucceſſively before the Church whither they are ſent, before they can receive Impoſition of Hands and power to adminiſter the Sacraments, from the Commiſſioners deputed for that purpoſe.

It muſt here be added that this Article proceeds yet farther, and leaves them of the pretended Reformed Religion no more any ſurety for their perſons or their lives. For they are forbidden *to deliberate of any affairs for any cauſe, or in any manner whatſoever on pain of being puniſhed.* So as ſoon as two or three perſons of that Religion be ſeen together, their enemies will pretend that they are conſulting of affairs, and bring Proceſs againſt them. There will be no Tranquillity for them in the Realm, neither can there be any Society, Converſation or Commerce amongſt them without danger. His Majeſty is therefore beſought with all the Ardour of which his Subjects of the pretended Reformed Religion are capable, that he would take off this Prohibition, and take away an Article ſo fatal to their repoſe.

ART. XIX.

ARTICLE XIX.

The Validity of Marriages.

That the Miniſters, Conſiſtories and Synods of the ſaid pretended Reformed Religion, take not on them to judge of the validity of Marriages made and contracted by thoſe of the ſaid pretended Reformed Religion.

AN Article needs not for a thing which they of the pretended Reformed Religion have never deſigned to undertake. They leave it to the Magiſtrates to judge of the validity of Marriages, and their Miniſters do pretend nothing therein: only their calling obligeth them to reprove and cenſure the inceſtuous; and the King without doubt doth not intend to deprive them of this power which is given them by their Diſcipline, the exerciſe whereof is authorized by the Edict of *Nantes*.

ARTICLE XX.

Thoſe that are ſent to Catholick Colledges.

The like Prohibition is alſo made to their Conſiſtories and Synods to Cenſure or otherwiſe to puniſh Fathers, Mothers, and Tutors who ſend their Children or Pupils to the Catholick Colledges or Schools or elſewhere to be inſtructed by Catholick Maſters, notwithſtanding that the ſaid Children be not conſtrained to imbrace their Religion.

THis Prohibition cannot ſtand with the thirty fourth Aticle of the Particulars of *Nantes*, by which it is permitted to them of the pretended Reformed Religion *to exerciſe all Acts and Functions that belong to the regulation of their Diſcipline.* And it may be ſeen in this Diſcipline the fourteenth Chapter and fourteenth Article, that it is forbidden to Fathers and Mothers of that Religion, to ſend their Children to the Colledges and Schools of thoſe of the Catholick Apoſtolick and Roman Religion. This is therefore a manifeſt repeal of the Edict to take from the Conſiſtories and Synods the power of cenſuring Fathers and Mothers in this caſe, being that Cenſure is part of that Diſcipline the exerciſe whereof is eſtabliſhed by the Edict. This doth not hinder but that when the Regents of Colledges and Maſters of Schools are of ſufficient diſcretion and fidelity not to diſcourſe of Religion to Infants, their Fathers, Mothers, and Tutors may ſend them to their Claſſes to be there inſtructed, for this is a daily practice. But if they do attempt to induce them to change their Religion, can the Conſiſtories then be blamed for doing their duty in advertizing Fathers and Mothers to withdraw their Children from a place where they believe their Souls are in danger. This Article then is of the number of thoſe of which the Edict demands the Revocation.

ARTICLE XXI.

Bonefires.

That when Bonefires are to be made by the Order of his Majeſty in publick places, and when execution is done upon Criminals of the P. R. R. there Miniſters and others of the P. R. R. ſhall not have power to ſing Pſalms.

THe proſperity of the King and of the Eſtate will alwayes produce ſentiments of Joy and Gladneſs, in the hearts of thoſe of the P. R. R. as becomes the true and faithfull Subjects of his Majeſty. They will render thanks unto God publickly in their Temples, and alſo bleſs him privately in their houſes. That it is to no purpoſe to forbid

bid them to ſing Pſalms in publick places on what occaſion ſoever; and the Clergy have made uſe of this prohibition only to make ſhew that they attempt things which never came once in their thoughts.

ARTICLE XXII.

Burials in Churches or Church-yards.

That the dead Bodies of thoſe of the ſaid P. R. R. may not be interred in the Church-yards of the Catholicks, nor in their Churches, upon pretext that the Tombs of their Anceſtors were there, or that they had there any right of Lordſhip or Patronage.

THis Prohibition is alſo needleſs, for that they of the ſaid Religion have never had any thoughts of interring their dead in the Churches, nor in the Church-yards of them of the C. R. R. But this Article that ſpeaks of Patronages, gives occaſion to them of the P. R. R. to complain unto his Majeſty of the wrong which is done them in all the Provinces of the Realm, by hindering them to enjoy their right of Patronage which was left them by the thirty fourth Article of the generals of the Edict of *Nantes*, and confirmed by an authentick Decree of the Council of Eſtate, *July* 10, 1651. by which his Majeſty *doth keep and confirm his Subjects of the P. R. R. in the poſſeſſion and enjoyment of naming capable perſons to the Benefices of which they are Patrons, with the charge only of naming Perſons that are Catholicks, of whom it gives them power to make the ſaid nominations and preſentations: which being done the Biſhops, Arch-Biſhops, and other Eccleſiaſtical Collators ſhall be obliged to admitt in the ordinary Form ſuch nominations and preſentations as ſhall be ſo made; His ſaid Majeſty Ordaining that this Regulation ſhould be executed from point to point according to the form and tenure thereof, notwithſtanding all Judgements to the contrary.* If the Clergy have gotten any Decrees ſince this differing therefrom, they are Decrees gotten by Surprize, and which ought not to be put in ballance with this of 1651 which was granted in *Foro contradictorio* and upon full Cognizance of the Cauſe. They of the P.R.R.do therefore promiſe themſelves from the Kings Juſtice, that the conſideration of his own Ordinance, joyned with the authority of the Edict, which in the eighty ninth Article willeth, that *all Lords, Knights, Gentlemen and others of what quality or condition ſoever they be of the P. R. R. ſhall be effectually preſerved in the enjoyment of all their Goods, Rights, Nominations, reaſons and actions*, will cauſe him to maintain his Subjects of the ſaid Religion in a right which doth appertain ſo legitimately unto them, and which is annexed to their Fees and Lands which they poſſeſs. If there be any ſmall appearance of difficulty in this matter, it is fully removed by the condition preſcribed in the Decree of 1651, which orders that the nominations and preſentations unto Benefices ſhall be made by perſons of the C. R. R. to whom the Lords of the P.R.R. ſhall have given their power. This condition was more than ſufficient to remove from the moſt ſcrupulous what they might find to object againſt the right of Patronages poſſeſſed by them of a different Religion, for as to the capacity and manners of thoſe whom they ſhall name to Benefices, there is no fear of abuſe therein, becauſe that it pertains to the Riſhops and Eccleſiaſticks to judge thereof, and that it is in their power not to admit any perſons in whom they do not find the neceſſary qualities.

ARTICLE XXIII.

Expoſing dead Bodies before the Gates.

That thoſe of the ſaid Religion may not expoſe their dead bodies before the doors of their Houſes, nor make any exhortations or conſolations in the Streets upon occaſion of their Interrments.

THey pretend not hereto at all, and this tends only to perſwade his Majeſty that they of the P. R. R. are an adventurous preſumptuous buſie people, and which take to themſelves Liberties which they are not allowed, to the end they may hinder this great King from having compaſſion on their Miſeries and hearing their groans, which the violence of their grief doth continually draw from them.

ARTICLE XXIV.

The Hour and Number requiſite for Interrments.

That the Interments of the dead Bodies of thoſe of the ſaid pretended Reformed Religion may not be made in thoſe places where the exerciſe of their Religion is not permitted, but in the morning at the break of the day, and in the evening in the entrance of the night, and that no greater number may be aſſiſting thereunto than ten Perſons of the Kindred and Friends of the dead, and that for thoſe places where the publick exerciſe of the ſaid Religion is permitted, the ſaid Interrments be made from after the Month of April *to the end of the Month of* September *preciſely at ſix of the Clock in the morning, and ſix of the Clock at night; and they may have for Convoys, if they pleaſe, the neareſt Kindred of the deceaſed, and to the number of thirty perſons only, their ſaid Kindred being compriſed in that number.*

THe greateſt animoſity ceaſeth for the moſt part after the death of the perſons who are hated, and thoſe who cannot be born with whilſt they are alive, become an object of compaſſion after they are dead; this notwithſtanding the hatred of the Clergy againſt them of the P. R. R. extends it ſelf alſo beyond their deceaſe, and they are deſirous to trouble them in their Sepultures, of which the ſaid conſolation is not denied to the greateſt enemies. The Article which the Eccleſiaſticks have obtained, as alſo the Decree which they have gotten by ſurprize from the Counſel about this ſad affair, is capable of engendring endleſs troubles and Suits. For they will continually moleſt perſons about the hour, namely whether the interrment be made after ſix in the morning, or before ſix at night: About the number, namely whether the Carriers of the Dead be to be eſteemed to make part of them that aſſiſt as Convoys; in which caſe it often falls out, when the number is limited to ten, that the Children cannot perform their laſt duty to their Father, or elſe be conſtrained to carry him themſelves to the Grave. They will diſpute alſo whether thoſe that betake themſelves to the Church-yard to behold the interrment, and thoſe which are found in the ſtreet looking on the Bier as it paſſeth, are not to be conſidered as exceeding the number permitted; and they will find many other means to diſquiet them of the P. R. R. on theſe occaſions, which are ſufficiently dolourous of themſelves. By which means we ſhall daily find ſome poor families who in the midſt of the tears they ſhed, and ſorrows which overwhelm them becauſe of the loſs of their dead, will ſee themſelves alſo againſt all ſenſe of humanity, committed into the hands of Judges who will condemn them, and of Serjeants who will execute their Sentences upon them with all rigour. The Edict of *Nantes*, nor other Edicts and Declarations made thereupon, have never yet limited neither the time of Funerals, nor the number of perſons. They of the P. R. R. have alwayes enjoyed a full and entire liberty

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in this reſpect, and it is but of late that they have been deprived thereof by the ſolicitation of the Clergy: Wherefore they hope that his Majeſty conſidering that this limitation is a Nurſery of Suits and Diſorders, will revoke all this Article of the Declaration, and the Decrees which have been made conform thereto, and will leave them of the ſaid Religion in the liberty of their Burials, that they may enjoy them ſo and in the ſame manner as they have been accuſtomed to uſe them before ſuch Decrees.

But beſides all this his Majeſty will be pleaſed to underſtand, that in the Countrey the execution of this Article is abſolutely impoſſible, for the Church-yards are very far diſtant, and oftentimes it behooves them to travail two or three Leagues to commit their Corps unto the earth. If then they be not to part from the houſe of the dead untill the entry of the night, how can they make ſo tedious a Convoy through the horror of darkneſs, many times through dreadful wayes and mires, through which they will have all trouble imaginable to make paſſage? The morning hour doth not help this miſchief at all, for if they ſet out at break of day it will be neceſſary thereupon that they travel two or three hours after the Sun is riſen: from whence the Pariſh Prieſts will not fail ſpeedily to lay hold of occaſion to raiſe ſuits, and alſo to oppoſe the Convoy by violence, as it hath fallen out in many places, ſo that the dead Corps hath been abandoned in the midſt of a great High-way; upon pretence that the interrment ought to have been accompliſhed by break of day, for which reaſon the Parliament of *Rouen*, who cannot be ſuſpected to be too favourable to them of the P. R. R. have made a regulation importing that Burials in the Countrey may be made at all hours, except only thoſe of the Divine Service of Catholick Apoſtolick Roman Churches. This being a thing evidently juſt, ſhould be ordained through all the Realm, adding only an explication of what is intended by the hours of Divine Service, that it comprizeth only the Morning Service and the Celebration of the Maſs, becauſe if the hours of Divine Service be underſtood to contain all thoſe in which any ſort of Ceremonies or Religious Offices may be performed, there will be no hours left free in the whole day for the Interrments of thoſe of the P. R. R. from whence many Suits have been ſeen to ariſe in *Normandy*, about the hours of Divine Service.

But inſtead of making an Article againſt them of the P. R. R. about the matter of Burials, it were much more neceſſary to make one againſt them of the C. A. R. Religion; for they trouble and abuſe the others exceſſively in their interrments, making Inſolent noiſes and cries after them; purſuing them with blows of ſtones, many times breaking open the gates of their burying places; filling the graves appointed for their Sepulture with Bones and Ordure, and act many other indignities, of which the examples are ſo frequent, that it were a vain thing to make report of them.

It is alſo a thing very ordinary with them to hinder thoſe of that Religion from burying their dead in their Pariſhes where their Predeceſſors have had Burial places, upon pretence that the publick exerciſe of their Religion is not there had or is not there permitted. And oftentimes violence is uſed to diſſeize them of the liberty acquired by the Edicts, and ſometimes they come to Arms, and that with a confuſed rout of people to diſpute with them the entry of their Burying places. It is to theſe diſorders that his Majeſty is moſt humbly beſought to provide remedy, which may hinder that no ſuch violences nor ſeditious practiſes may happen any more; by ordaining that the Funerals of thoſe of the pretended Reformed Religion may be freely made, without moleſtation or ſcandal; and with prohibition to inſult over them in word or deed, according to the twenty ninth Article of the Edict of *Nantes*; as alſo to diſturb them in regard of the hour or number of Perſons in theſe occaſions.

ART. XXV.

ARTICLE XXV.

Burying Places.

That the Burying places poſſeſſed by thoſe of the P. R. R. and thoſe which belong to Churches, ſhall be reſtored to the Catholicks, notwithſtanding all Acts and Tranſactions to the contrary. And for thoſe Burying places poſſeſſed by them that are not belonging to Churches, in places where they have none but what are common with the Catholicks, they of the ſaid P. R. R. ſhall exhibit within three Months the antient Regiſters of thoſe places before the Commiſſioners, Executors of the Edict, or their Catholick Subdelegates, to make proof that the ſaid Burying places do not belong to the Catholicks; in which caſe they ſhall be reſtored without any re-imburſement: And in caſe they of the ſaid P. R. R. do not produce the ſaid Regiſters within the ſaid time, they ſhall be obliged to quit the ſaid Burying places to the Catholicks, without pretending to any damages by reaſon thereof. And in caſe of Eviction from the ſaid Burying places, his Majeſty doth permit them to buy others at their own charge and expence in places commodious, and which ſhall be appointed them by the ſaid Commiſſioners or their ſubdelegates.

THe hatred of the Clergy againſt the deceaſed of the P. R. R. is declared by degrees. In the twenty third Article they have forbidden them the liberty of expoſing them before the doors of their Houſes, to expell them from that ſmall honour unto which notwithſtanding they of the ſaid R. R. have never pretended. Then afterwards they deprived them of the convenience and benefit of Convoys in the 24*th* Article. And behold here alſo they would take from them their Burying places that they might deprive them of Burial, which Humanity and the Laws of Nations have allowed all the World. It is manifeſt that the Eccleſiaſticks have obſerved no moderation in this Article, for they Will that notwithſtanding all Acts and Tranſactions, the Burial places ſhould be taken from them of the P. R. R. If they had pretended that they had uſurped their Burial places there had been reaſon to oblige them to reſtore them, but to diſpoſſeſs them of what belongs unto them by juſt titles, and by vertue of good Acts and authentick Tranſactions, is to have no regard to right never-ſo well eſtabliſhed.

They will alledge that the Burying places belong to Churches, and that this is a ſufficient reaſon to deprive them of the P. R. R. becauſe that their Divine Service is diſturbed by their Burials in this caſe. But the Funerals of thoſe of the ſaid R. cannot cauſe any the leaſt trouble to them of the C. A. R. R. in their Churches, becauſe they are not made with Singing, Preaching, Prayers, or any Ceremony at their Interrment. And if the Burying places of them of the P. R. R. belong to any Churches, or are nigh them, they were the Commiſſioners deputed by his Majeſty who have choſen and aſſigned thoſe unto them in thoſe places by the conſent of the Pariſhioners.

It is very true that thoſe of the ſaid Religion refuſe not to forgo thoſe Burial places which appertain to Churches, and they will be very glad that others be given them in convenient places. But ſince that thoſe Burying places have been given them by the Kings Commiſſioners, and they enjoy them by titles unqueſtionable; it is altogether juſt that the Catholicks ſhould deliver unto them others; or repay unto them the price of the ground, and charges of Reparations and Augmentations which have been made by them. And this is the moſt humble ſupplication which they direct unto his Majeſty in this particular.

For the other Burial-places which belong not to Churches, and which nevertheleſs are common to them with thoſe of the C. A. R. R. the Article of the Declaration is in that point very ſurprizing. For it requires that thoſe of the P. R. R. *ſhould make proof that thoſe Burying places do not at all appertain to the Catholicks.* That is to ſay, they would oblige them to prove a negative, againſt all the Law of the World. It had been ſufficient to require them to prove that theſe priviledges had belonged unto them. For poſſeſſion alone of more than forty years ſuffices, and hath the force of an uncontrovertable ti-

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tle. But to conſtrain them to prove that theſe Burying places belong not to others, is indeed without all excuſe.

It is alſo true that thoſe of the P. R. R. refuſe not to quit the Burying places which they have Common with them of the C. A. R. R. But ſince theſe alſo have been aſſigned them by his Majeſties Comiſſioners, and that they poſſeſs them by Acts and Tranſactions whoſe Truth cannot be drawn into queſtion; Reaſon requires alſo, that they be re-imburſed, or that they who would have their burying places, ſhould give them others at their Charge and Expence in convenient place.

But inſtead of diſputing with them of the P. R. R. the poſſeſſion of their Burying places, it were more neceſſary to provide againſt the troubles which are given them to hinder their enjoyment of thoſe which are not belonging to Churches, nor common to them with the Catholicks. For this is a very common evil, and which hath of late cauſed ſtrange diſorders. For ſo it is, that when there dies in the Country any perſon of the P. R. R. in a Pariſh where there is no Burial-place appointed for them of that Communion; if they would carry the Corps to ſome Burying place which they have in ſome Neighbour-Pariſh, the Pariſh-Prieſts oppoſe them with incredible heat, yea ſome of them have come alſo to that exceſs, as to threaten to raiſe the Country againſt the Bearers, and thoſe which did accompany the Bier. Being this is an inhumane action and which natural compaſſion cannot ſuffer, that the earth ſhould be forbidden to any dead perſon whatſoever; the King is moſt humbly beſought to imploy his authority in this matter, and to ordain that either in every Village, ſome Burying place be delivered to them of the P. R. R. according to the twenty eighth Article of the Edict of *Nantes*; or that in ſuch places wherein they have no Burying place, they of the ſaid Religion may carry their dead to ſome Burying-place, which they have in ſome Neighbour-Pariſh.

ARTICLE XXVI.

Proceſs for Caſes reſerved to Provoſts.

That Houſe-keepers of the ſaid P. R. R. againſt whom the Preſidial Courts ſhall iſſue Proceſs, in any caſe ſubject to the Juriſdiction of the ordinary Judges or Provoſt, ſhall not cauſe the Competence to be Judged in the Chamber of the Edicts when the ſaid Preſidial Courts have commenced the Suit before the Provoſts (or Ordinary Judges) but the Competence ſhall be Judged by the ſaid Preſidial Courts; in which caſe the Defendant may refuſe three Judges without cauſe known, according to the ſixty fifth Article of the Edict of Nantes. *Notwithſtanding the ſaid Houſe-keepers of pretended Reformed Religion being Defendants upon any Crime under the Juriſdiction of the Ordinary local Judges, may demand their remiſſion to the Chambers of the Edict, for to cauſe the Competence to be there Judged, where the Provoſt or Ordinary local Judge ſhall begin the Suit according to the 63, and 67 Articles of the Edict, which ſhall be executed as to Vagabonds according to their form and tenor. And the Judgement made upon the Declinator by the ſaid Chamber, for the Houſholders of the ſaid P. R. R. ſhall take place for the Catholicks Defendants, for, or upon the ſame Crime where the Proceſs ſhall be made conjunctly.*

THE Import of this Article is terrible, in that it reſpects the Lives of thoſe of the P. R. R. whom it throws back, eſpecially thoſe of the Provinces of *Guyenne*, *Languedoc*, *Province* and *Dauphine*, into the firſt condition in which they were before the erection of the Chambers of the Edict, which were expreſly agreed upon for their ſakes, that they might not be left expoſed to the paſſions of the inferiour Judges, whoſe Motions are commonly more ſuddain, more hot, and violent than thoſe of Soveraign Courts. This notwithſtanding, this Article withdraws the Houſe-keepers of the P. R. R. from under the Chambers of the Edict, to ſubject them in Cauſes in the Juriſdiction of ordinary Judges unto the Preſidial Court, that they may Judge of

them with Soveraign authority. Which the Clergy pretends to ground on this pretence. So it is, say they, that the Edict of *Nantes* in its sixty seventh Article hath not attributed to the Chambers ordained by this Edict, the power of judging of Competencies in Process Criminal, but only when they are brought by the Provosts (ordinary local Judges) and not when they are brought by Presidial Courts. But there can be nothing more unreasonable than this imagination of the Clergy. For if Presidial Courts cannot Judge of the competition of Provosts, (inferiour Judges) and are obliged to remit their Judgement to the Chambers of the Edicts, when the Defendant requires it; how much less are they capable to Judge of their own proper Competence?

For being herein they are concerned in their own personal and particular interest, there is cause certainly wherefore they should be the more suspected; what appearance of Reason can there be to make them Judges of their own proposals? And to what danger shall not the lives of them of the P. R. R. be exposed for the future, if they be abandoned to those Judges, out of whose hands they have been withdrawn so many years by the Edict, who come now to revenge themselves on them for the time they have lost?

Neither may they pretend to diminish this danger, by saying that the Presidents cannot make Criminal Process against any House-holder of the P. R. R. but only in cases subject to Provosts, ordinary local Judges; for if they be once established Judges of their own Competencies all Crimes shall become Provostall in their hands, wherein persons of this Religion shall be concerned; so instead of one Provost (Inferiour Judge) from whom the Edict doth exempt them, they shall have many who shall treat them severely upon all occasions. And it will come to pass oftentimes that the Presidial Courts by a suddainness as formidable as that of the most fiery Provosts (ordinary Judges) will dispatch an honest man in twenty four hours time; because he hath not any means to bring himself before his proper Judges, who are the Chambers of the Edict. Farthermore, it appears manifestly by the settlement of this 67 Article of the Edict of *Nantes*, that the intention of the Law-giver was to comprehend equally under the same Law the Provosts and the Presidial Courts: for after that he had ordained that the Competency should be judged by the said Chambers, if the Defendant did require it, he adds, *That as well the Judges in Presidial Courts as the Provosts Marshal, vice-Bayliffs, vice-Sheriffs, and all others that Judge finally, should be obliged respectively to obey and satisfie the commands given them by the said Chambers, in such manner as they have been accustomed to do to Parliaments, upon pain of deprivation from their Estates*: Where it is manifest that the right of Judging Competencies granted unto those Chambers, respects the one as well as the other; for the Presidials have not received power to Judge finally in the four Provostal Cases (*i. e.* which belong to inferiour Judges) otherwise than those Provosts had it before: So that the authority of the one ought not to be priviledged more than that of the others who first exercised it. In a word, there needs but one thing to be noted for discovery of the surprize in this Article of the Declaration, which is this. That the Edict hath absolutely taken away from Parliaments the Cognizance of Process Criminal against them of P. R. R. and the Declaration hath attributed soveraign Judgements of the same unto the Presidial Courts. Is it because the Presidial Courts are more capable, more illuminate, and less passionate than the Parliaments? who sees not in this the surprize of the Clergy, from which may it please the King to secure those of the said Religion by a revocation of this Article?

But they have need that his Majesty would herein also redress another mischief. For they have attempted to ruine their liberty likewise in regard of criminal Process, which they make against them by the Provost Marshals or by their Leivetenants. Witness the Decree got from the Council by surprize the 15 of October 1647. which declaring that the Crimes of making and uttering false Moneys, altering the species and clipping of Gold or Silver; and the Adherents and Accomplices of these Crimes, should be in the sole Jurisdiction of the Provosts in case of citation by them, whether the Defendants were houtholders or not; did forbid the Chamber of the Edict in *Castres* to receive the Petitions of Appeal, which should be presented unto them by these of the P. R. R. upon these Capital heads, when they should be accused thereof; or to decree any distresses against the Clerks of the Provosts (ordinary Judges) for not remitting of the proceedings, which had been made before them against the Defendants, if they were not actually in their Prisons. Whereupon it comes to pass that the Provost Marshals will no longer obey the Chambers of the Edict, which having made way for divers conflicts about Jurisdiction before the Council, Decrees were observed with astonishment to be given shortly after, which denied unto the parties accused, the remission which they demanded of the Chamber of *Castres* to judge of the Competence. There can be nothing more contrary than this not only to the Edict, but even to the Kings last Declaration, who in this 26*th* Article agrees so expresly that the Housholders of the P. R. R. being

Defendants

Defendants in any caſe Provoſtal (*i. e.* ſubject to ordinary Judges) ſhould be remitted to the Chambers of the Edict, where their Proceſs is made by the Provoſts; ſo true is it that one prejudice granted againſt them of the ſaid Religion makes way for many others, and gives boldneſs to puſh on againſt them the extremity of rigour. For this cauſe, the King taking notice of the conſequence of the breaches which may be made of the Edict, will be pleaſed to preſerve it intire, cauſing for that intent this Article to be expunged, which is found ſo oppoſite unto this Edict, giving ſuch aſſurance unto his Subjects of the P.R.R. or to Provoſts Marſhal, that they may never more have cauſe to fear any thing becauſe of their Juriſdiction, from which they are ſo formally exempted, nor of the Decrees which would ſubject them thereunto, which they inſtantly demand of his Majeſty to reſcind.

ARTICLE XXVII.

The Preceding of Judges.

That the Judges of the ſaid P. R. R. in Sheriffs Courts and others, may not preſide in the abſence of the heads of their Company, but Catholicks only, who ſhall be mouth to the reſt; ſo as to exclude the Officers of the ſaid P. R. R. notwithſtanding that they be the more Ancient.

HOw ſhall this blaſting Article be reconciled with the 27th of the Edict of *Nantes*? in which they of the P. R. R. are declared *capable to hold and exerciſe all Eſtates, Dignities, Offices and Charges publick whatſoever, and to be indifferently admitted and received without being rejected or hindred from enjoying them, becauſe of the ſaid Religion.* And with the forty eighth of the peculiars of the ſaid Edict which expreſſeth, *That the moſt ancient preſident in the Chamber's Miparties ſhould preſide in the Audience, and in his abſence the ſecond*; the order and rank eſtabliſhed for the Preſidents, ſerve for a rule to the Judges Aſſeſſors. Beſides, this matter hath alſo been decided by the Royal anſwers of *Henry* the Great, as well in the Paper of 1599. upon the firſt Article of the twelfth Chapter, as that of 1663 upon the 19 Article. The King therefore, who with a deſign truly worthy the greatneſs of his Soul, is reſolved to walk in all things after the glorious ſteps of his Grand-Father, will be pleaſed to maintain that which hath been ſo juſtly eſtabliſhed by that admirable Prince, and will cauſe this Article which is contrary thereunto, to be put out of the Declaration.

The importance is ſo great, that if this prohibition be left therein, it will continually furniſh new matter for inſulting over the Officers of the P.R.R. and to put ſuch affronts upon them as will render their lives extremely bitter. This hath been ſeen of late in *Mountauban*, where the private Lievetenant of the Preſidial Court of that Town, hath had a pretenſion the moſt unreaſonable in the World, and notwithſtanding hath procured it by ſurprize to be authorized, having obtained upon Petition to the Council a Decree, importing that another Leivetenant of the ſame Bench but of the C. A. R. R. ſhould take place, not only in that which is proper to the Preſidency, but in all other Functions of his Charge, notwithſtanding that he was the younger in admiſſion; which is expreſly againſt not only the Edict, but alſo to a Decree of the Council, given in the 26th of *February*, 1664. on the behalf of the Officers of the Court of Aids of *Montpellier*: for there it is ordained that the Officers of the P. R. R. ſhould in all other Acts as well as that of preſiding, and being mouth of the Courts be preſerved in their rank, ſitting, place of ſeniority, and Prerogatives according to the Order of their admiſſion. Therefore the other Decree which reſpects the Leivetenant of *Montauban* being contrary to the preceding ſettlement of the Edict and the Decrees of the Council, cannot in any wiſe ſtand good, and the King is humbly beſought to null it, as a ſurprize made upon him by a Petition as uncivil in its ground as artificial in its utterance.

ARTICLE XXVIII.

Proceſs of Commonalties.

That the Proceſs that concern the Generality of the Towns and Communalties, whoſe Conſuls are Parties in this quality, although the Conſulat be Miparties, ſhall not be drawn into the Chambers of the Edict for affairs that concern ACCOMPTS only; although alſo amongſt them the number of the perſons of the ſaid P. R. R. be greater than of the Catholicks, ſaving only to the particular perſons of the ſaid P. R. R. to enjoy their priviledge of Appeal to the ſaid Chambers of the Edict, in which we will that they be preſerved according to the Edicts.

THe intent of this Article is more dangerous than the words. For therein is found by all appearance a fault in the impreſſion, and that in theſe words, *For affairs which concern ACCOMPTS only*, the word *Accompts* is put by miſtake for that of *Commonalties*. For this Article is taken out of a Decree made in Council the ſeventeenth of *November* 1664. by which the Cognizance of all affairs of Towns and of Corporations, in which the Conſuls are parties in this quality, is taken from the Chambers of the Edict, albeit in thoſe Communities the Conſulate be Mipartie and that therein be more perſons of the P. R. R. than Catholicks.

But both that Decree, and this Article of the Declaration are a ſurprize made upon the Kings Juſtice. For the Edict of *Nantes* is to all purpoſes contrary to this new ſettlement. And the 34th Article of the Generals cannot ſuffer it. There it may be ſeen that the Law-giver after he had eſtabliſhed the Chambers of the Edict, regulates their Competence, and ordains *That they ſhould take Cognizance and Judge ſoveraignly and finally by Decree privative to all others, of Proceſs, and Differences, moved and to be moved, in which thoſe of the P. R. R. ſhould be the principal Parties or ſecurities, whether Plaintiff or Defendant, and in all matters Civil or Criminal, whether the Proceſs were made in writing or by verbal appeal.* It is not poſſible to give a larger extent to the Competence of thoſe Chambers. For the Edict ſpeaks generally of all Proceſſes, and all Differences, moved or to be moved, in all matters Civil and Criminal, when they of the P. R. R. are Defendants or Plaintiffs, Parties Principall, or Security, by Writing or Word. Can there be any doubt, conſidering this exactneſs, that it was not the mind of the Edict to attribute to the Chambers which it erected, the Cognizance of all affairs of them of the ſaid Religion, in what manner of cauſe ſoever they might be; and that in this generality, proceſs in which Communalties were made parties, ſhould not be comprized as well as others?

And that which affords a proof yet more clear, is, that in the ſame Article of the Edict, after that he had ſo ſtrongly extended the Competence of the Chambers, he comes in the ſequel to ſpecifie the reſtrictions which ought to be made thereto. *Except* ſaith he, *for all matters of Benefices and Poſſeſſions of Tythes not infeoft, Eccleſiaſtick Patronages, and cauſes wherein ſhall be concerned the Rights, Duties or Demaines of the Church, which ſhall be created and Judged by the Courts of Parliament, ſo that the ſaid Chambers of the Edict ſhall have no Cognizance thereof.* There is no perſon that may not eaſily gather from hence, that if the Proceſs of Communities, in which they of the P. R. R. have intereſt, could not be brought to the Chambers of the Edict, they ought to have been placed in this exception, which ſo particularly notes out all the reſerved caſes: and in that it hath not ſpoken thereof, it is an indubitable proof that the Edict had no intention thereof to deprive the ſaid Chambers.

On the contrary, it appears manifeſtly by the 51. Article of the generals, that it would have the Chamber to Judge of the affairs of Communalties and Towns. For there theſe words are read, *There ſhall be made unto the ſaid Chambers Miparties, propoſitions, deliberations, and reſolutions which belong to the publick Peace, or for the peculiar eſtate and polity of the Towns where theſe Chambers ſhall be.* For if the affairs which reſpect the publick peace, and thoſe which concern the eſtate and polity of the Towns, be under the Juriſdiction of theſe Chambers; it may reaſonably be concluded that thoſe of the Communalties are not without their Competencie, being that of all the affairs of the Communalties there are none of greater importance, than thoſe of the publick Peace and Polity of the Towns.

And certainly reaſon alſo doth evidently agree in this with the Edict. For if in particular affairs, wherein one perſon alone of the P. R. R. is concerned, the Cognizance belongs to the ſaid Chambers, to the excluſion of Parliaments, then much more in general affairs, in which thouſands of People are included, and how much more in the affairs of thoſe Commonalties wherein they of the P. R. R. are found to be many more in number than the Catholicks? Every thing follows the nature of the parties; and being the Chambers of the Edict only have the power to Judge Soveraignly of all the particular Intereſts, in which they of the ſaid Religion pretend to have ſome right, how can they conteſt againſt their Judgement in their general intereſts, who are the body and *Compoſitum* whereof the others are only members and parts?

For to ſay that the Commonalties ought alwayes to be eſteemed Catholicks, how great ſoever the number be of thoſe of the P. R. R. is an allegation which cannot ſatisfie any equitable perſons. This Maxim though it were certain, cannot be extended farther than to reſpect things purely honourable, and where the publick authority is not only touched; but not to reſpect matters of gain, in which the queſtion is only of Intereſt; and of this rank are the Proceſſes in which the generality cannot ſuffer, but the particulars muſt alſo infallibly ſuffer at the ſame time. Being therefore the Edict doth ſecure the lives and Eſtates of thoſe of the P. R. R. their Intereſts ought to be preſerved in all ſorts of affairs, whether they be common or particular.

It is in vain to reply here that the Article of the Declaration provides ſufficiently for their Intereſt in agreeing that every one ſhould have apart, the Priviledge of his Appeal to the Chambers of the Edict. For beſides that this benefit, which doth only regard private perſons of the ſaid Religion, hinders not but that they may be hurt in common: it is certain that the private perſons themſelves will find no relief for their ſufferings. For when once they are condemned by the Parliaments in their Body, in the Community; they will deride them when every one in particular comes to help himſelf by his Priviledge, and betakes him to the Chambers of the Edicts. They will treat them as perſons already condemned, they will hear them no more: they will deſpiſe all their reaſons, they ſhall have brave demanding Juſtice, they will not forbear to ruine them piecemeal, and ſend them back with their Appeal to pay thoſe ſums from which they were exempt by the Edict.

This Article therefore being ſo troubleſome, and ſo prejudicial to them of the P.R.R. his Majeſty is moſt humbly beſought to diſcharge them thereof, without having any regard to the Decree of the ſeventeenth of *November* 1664. and to permit the Chambers of the Edicts the Soverain Judgement in all their Proceſs and all their differences, with reſervation only of thoſe, whoſe Cognizance belong to the Courts of Aids and Chambers of Accompts, which they do not pretend to decline in affairs which are in their competence.

ARTICLE XXIX.

States and Seſſions of Dioceſſes.

That according to the Declaration of 1631, *and the twenty ſeventh Article of the Edict of* Nantes, *in the Towns where the Conſulates and Conſul Politicks are Miparties, the firſt Conſul ſhall be choſen out of the number of ſuch Inhabitants as are beſt qualified, and of ability to bear Ceſſes; with prohibition to thoſe of the P. R. R. to demand admittance to the firſt Conſulate, neither into the Eſtates they held in the Provinces, nor in the Seſſions of the Dioceſſes.*

Hitherto the Clergy have done nothing elſe but contradict the Edicts, but here they alſo contradict themſelves. For in this Article which they have ſuggeſted, and is a ſurpriſe, they would, that according to the Declaration of 1631, and the twenty ſeventh Article of the Edict of *Nantes*, the firſt Conſul ſhould be of the C. A. R. R. and that thoſe of the P. R. R. be not admitted to the firſt Conſulate, nor be admitted into the Eſtates, nor into the Seſſions of the Dioceſſes. In the mean time, the twenty ſeventh Article of the Edict, *Admits thoſe of the ſaid Religion to all Eſtates, Dignities,*

Offices, and publick Charges; as alſo it receives them into all Councils, Deliberations, Aſſemblies and Functions, which depend thereon indifferently, and without diſtinction. So that whilſt they alledge this Article, they deſtroy it; and making ſemblance to execute it, they utterly overturn it from top to bottom.

As for the Declaration of 1631 they have but little more faithfully cited it to his Majeſty. For here we ſee is a general ſettlement, which forbids them of the P. R. R. to enter into the Aſſemblies of the Eſtates which are held in the Provinces. Whereas that Declaration of 1631 was particularly for them of *Languedoc* and *Guienne*; and it ſpeaks nothing at all of their entrance in the Aſſemblies of the Eſtates; but only of the myparty diviſion of the Conſulates and Politick Charges. It is indeed true, that the Declaration ordains, that the firſt Conſul ſhould be always of the C. A. R. R. And becauſe of all the Conſuls none but the firſt enters the Aſſembly of the Eſtates in *Languedoc*, the ſaid Declaration by that means ſhuts the Door againſt all the Conſuls of P. R. R. in that Province; which is a formal oppoſition to the ſaid twenty ſeventh Article of the Edict, and they of the P. R. R. have good ground thereof to demand a revocation. But ſo far are they at this day from repairing the wrong which they did then, that they have aggravated it yet more, and have in divers places outed them of the P. R. R. from the Conſulate whole and entire, which the Declaration of 1631 had only made miparty; and now over and above all, the Clergy by an evident ſurpriſe have here taken occaſion by an Ordinance which hath reſpect only to the Conſuls of *Languedoc*, to forbid the entrance into the Aſſemblies of the Eſtates generally to all thoſe of the *P. R. R.* in what part of *France* ſoever they live; that they might comprehend in this excluſion thoſe perſons which have right thereto by the Edict, and which is more, which are in peaceable poſſeſſion, and who never have been queſtioned for their entrance into, and rank in the Eſtates of their Country; as the Jurats of *Bearn*, who without diſtinction of Religion have been always for more than this hundred years received into the Eſtates of their Province. As alſo the Lords, Gentlemen and others of this Religion, who without any difficulty have been admitted into all the Eſtates of the Realm, and who here implore the Juſtice of his Majeſty for the conſervation of their Right, beſeeching his Majeſty to declare, that it is not his intention to deprive them thereof. But the ſurpriſe of the Clergy doth not ſtay here; but that which renders it altogether inſupportable, are the laſt words where they mention *the Seſſions of the Dioceſſes*, this is a Novelty which was never heard of before, and renders the condition of thoſe of the *P. R. R.* wholly deplorable. Though it might well be ſaid, that as to the Eſtates, the firſt Conſulate being taken from them of the ſaid Religion by the Declaration of 1631, they could not, according to the terms of that Declaration, pretend to have any entrance there: yet the ſame cannot be extended to the Seſſions of the Dioceſſes, for to this day all the Conſuls from the firſt to the laſt as well of the one as of the other Religion have always without difference had entrance into theſe Seſſions of the Dioceſſes, becauſe they are Coæquators (*i. e.* Aſſeſſors) born, as they ſpeak in *Languedoc*, that is to ſay, that in the quality of Conſuls, they have all the right of proceeding unto the diviſion of the Taxes, and other Impoſitions laid on the Dioceſſes by the order of the Eſtates; the Seſſions being nothing elſe but an Aſſembly made in every Dioceſs, after the ſitting of the Eſtates, for making neceſſary Impoſitions. Being then there is nothing treated of in theſe Seſſions, but the diviſion of the Charges which are to be born by them of the *P. R. R.* as well as others; and that all the Conſuls without exception have right to aſſiſt there, it is juſt that they ſhould be admitted as heretofore, for the preſervation of their Intereſts there. For by what juſtice can they baniſh from thoſe Seſſions the perſons who are to bear the greateſt part of the Charges, who pay to the King much more than they of the C. A. R. R. becauſe they are more in number, and poſſeſs more Lands; the difference being ſo great, that of eight parts they have ſeven in divers places; wherefore ſhall they be driven from thoſe Aſſemblies where they have ſo great an intereſt, if not to this end, that in their abſence they may caſt on them the whole charge to be born, that they may ruine them, and overwhelm them by unreaſonable Impoſitions, and many times contrary to the Edicts, and that they may treat them not as Subjects of the King, and Natural French, but as Strangers and Priſoners of War, whom they would put to their ranſom? Being then all this Article is contrary to the Edict, and to the Liberties of thoſe of the *P. R. R.* and drawing after it the ruine of their Eſtates, let it by the King's good pleaſure be caſt out of the Declaration, and above all, the end which excludes them of the ſaid Religion from entring into the Eſtates and the Seſſions of the Dioceſſes; and for to ſecure their repoſe in a point of ſo great conſequence, they do moſt humbly beſeech his Majeſty to reſcind all the Decrees, Judgments, and Declarations, which may have given any occaſion to this Article.

ART.

ARTICLE XXX.

Common Council of Towns and Commonalties.

That in all Aſſemblies of Towns and Communities, the Catholick Conſuls, and Common-Council-men be at leaſt of equal number to thoſe of the P. R. R. into which Aſſemblies the Rector or Vicar may enter, as one of the Common-council, and have the firſt vote, in want of other Inhabitants better qualified, and without prejudice to the right of thoſe places which may appertain to Eccleſiaſticks, provided of Benefices ſituate in the ſaid places.

THe manner then of putting this Article into execution in all Communities, being there are divers places in the Realm, where all the Inhabitants are of the P. R. R. is reſerved to the Parſon and his Vicar. It will therefore come to paſs, that in ſuch places they can never aſſemble, and that the publick Affairs be wholly deſerted; where the Voters are not above four in number, which is not at all reaſonable; and beſides there are occaſions in which it will be impoſſible. For ſometimes Affairs occur which concern the Parſon and other Eccleſiaſticks; ſo that in thoſe places where there are none of the C. A. R. R. but the Parſon and his Vicar, no deliberation can poſſibly be had in thoſe Accidents. Adde hereunto, that in many places there are ancient Statutes which exclude the Eccleſiaſticks from entring the Town-Houſes, for that they contribute nothing to the ordinary Charges, by reaſon of their Privileges; and therefore it is not juſt to put into their hands the conduct of the Affairs which concern the Communities. And it may alſo be feared, leſt the Affairs of the King receive prejudice, becauſe in theſe Aſſemblies the Curats, Parſons and Vicars will have ſo great care of the Intereſts of the Clergy, that thoſe of his Majeſty may thereby be incommodated. This Article therefore not being poſſible to be executed, doth of it ſelf require to be ſuppreſſed.

ARTICLE XXXI.

Single Municipal Employments.

That the Charges of the Secretaries to Conſular Houſes, Clerks to Communities, Clock-keepers, Porters, and other Charges Municipal, which are ſingle, ſhall not be held by any but Catholicks only.

IT muſt needs be, that the Clergy have a ſtrange hatred againſt thoſe of the P. R. R. being they cannot ſuffer them to be ſo much as Clarks, Clock-keepers, or Porters. Should not they take notice how contrary this pretenſion is to the intent of his Majeſty, who declares, that he wills *That the Edict of* Nantes *be exactly obſerved*; that Edict which admits indifferently, and without diſtinction in the twenty ſeventh Article, *Thoſe of the P. R. R. to all Eſtates, Dignities, Offices and Charges publick whatſoever belonging to Knights, Nobles or Cities*, of which theſe laſt are they which this Declaration terms municipal. In the mean time againſt a ſettlement ſo clear repeated and confirmed in the tenth Article of the particulars, they will not allow the leaſt employments, nor the ſmalleſt Offices to them of this R. Ought not the Clergy to have had more reſpect to the King's Royal Promiſe, and not to have demanded of his Majeſty things which he hath publiſhed to the whole world, to be contrary to his will, whilſt he declares, that he will obſerve the Edict of *Nantes*? But this Article doth not only combat the Edict, but it ſurpaſſes alſo the rigour of the Declaration 1631, which imports that all the Municipal Charges ſhould be Miparties, and that one half of them ſhould be ſupplyed with thoſe of the C. A. R. R. and the other half of the P. R. R. which is ſo well obſerved,

that

that the ſingle places, as thoſe of the Secretaries to the Conſular houſes, are uſed by turns one year by a Perſon of the C. A. R. R. and another year by one of the P. R. R. and ſo in order conſecutively.

There are therefore no bounds to the Animoſity of the Eccleſiaſticks againſt them of the P. R. R. In the Year 1631. they were content to demand that the Municipal Offices ſhould be Mi-parties, now they will wholly exclude thoſe of the ſaid Religion. In which it muſt be avowed, that they little conſider Reaſon ſo they ſatisfie themſelves. For Goods and Lands being poſſeſſed by them of the P. R. R. as well as others; the inequality it ſelf being ſo great in divers places that of eight parts thoſe of the P. R. R. poſſeſs ſeven, as hath been already obſerved; can there be any reaſon to require, that all the Titles and the Records of Heritages and of Lands, ſhould remain in the hands of thoſe of the C. A. R. R. to diſpoſe at their pleaſure, and to cauſe the ſubſtance of others to diſappear when they ſhall be poſſeſſed with envy toward them, or any other emotion inſpired by the diverſity of their Religion, ſhall cauſe them to conceive ſuch a deſign?

This is therefore an Article upon which the Juſtice of the King is implored to cauſe it to be intirely aboliſhed, and his Majeſty may eaſily judge of how great importance it is to retain a ſettlement ſo rigorous, in that it continually furniſheth new vexations to his Subjects of the P. R. R. as appears by the injury done to them of *Caſtres*, where under pretext of this Article which forbids them all ſingle municipal charges, they will not permit them any longer to be Porters to the Town; notwithſtanding that this charge is not a ſingle one, and that there are many Porters according to the number of the Gates. This is a very clear proof that the leaſt pretext ſerves to bring the utter-moſt extremity upon them of the P. R. R. becauſe they look on them as perſons upon whom they may attempt all things without fear of puniſhment.

ARTICLE XXXII.

Trades and Profeſſions.

That in the Aſſemblies of the ſworn Maſters of Trades, the Catholicks ſhall be at leaſt equal in number to thoſe of the P. R. R.

IT behooves that we voluntarily cloſe our eyes that we may not perceive that this Article proceeds farther than it ſeems, and that the Clergy hath here another deſign than what appears in their words. For they know that there are places where all the Maſters of certain Trades are of the P. R. R. for that thoſe of the C. A. R. R. neglect thoſe Profeſſions, and apply not themſelves thereunto. From whence the Clergy could not fail to infer, that it was impoſſible to put this Article in execution in thoſe places. But the Eccleſiaſticks would in this affair cover another more ſecret intention. That is, to reduce and limit the number of the Maſters in every Trade. For, if in the Companies of the ſworn Maſters, thoſe of the C. A. R. R. ought to be at leaſt in like number with them of the P. R. R. it will quickly be concluded from thence that no Maſters are to be received, untill the number of thoſe of the Catholick A. R. R. become equal to the others. And they will then proceed yet much farther, for then they will have the number of the Maſters of the C. A. R. R. to be much greater than that of the others, and that the ſame proportion is to be kept which is in every place betwixt the perſons of both Religions. This is the reaſon that the Parliament of *Normandy* hath forbidden the admitting of any Goldſmith, or Grocer of the P. R. R. in the Town of *Rouen*, untill ſuch times as they are reduced to fifteen, that is to ſay, that for fifteen Goldſmiths of the C. A. R. R. there can be but one of the P. R. R.

That which is done in Trades is done alſo with the ſame rigour in all liberal Arts, in all Profeſſions, and in all Imployments. It is no more poſſible to cauſe them to receive any Advocates of the ſaid Religion, and the Parliament of *Rouen* have made a regulation, ſecret indeed, but which is executed with all poſſible exactneſs, importing that they will not receive any more Advocates of the P. R. R. untill ſuch times as they are reduced to the number of ten for the Parliament, two for the Preſidial Courts and Bailywicks, and one only for the Sheriffs Courts, that is, that there be none received into Parliament for fifty years, for that half an age at leaſt will be neceſſary to make this Reduction to the number of ten.

In like manner they receive no more Clerks, no more Notaries nor Meſſengers, no more Uſhers nor Serjeants, no more Attorneys. And we ſee with grief in the ſuppreſſion which is made of a certain number of Attorneys in every ſeat of Judicature, they have pitched alltogether of them of the P. R. R. that they may drive them from all the Juriſdictions of the Realm. It is incredible that ever ſuch a Change could be ſeen to come in an Eſtate where the Edict of *Nantes* hath been ſo well verified by Parliaments, and ſo authentickly confirmed by the ſucceſſors of *Henry* the Great. Upon what grounds do they interdict them of the P. R. R. of the Functions of Counſellors, Clerks or Attorneys? what have thoſe charges common with Religion? And to exclude them of the P. R. R. from the quality of Counſellors, is no other than to cauſe that their Innocence and the Merits of their Cauſes ſhould be without ſupport before the Tribunals, that they may be oppreſſed at the pleaſure of their enemies, and adverſe Parties. For to reduce them of the P. R. R. to ſerve themſelves of no others than Councellors of the Ca. A. R. R. were to take from them all means to defend themſelves in matters of Religion, there being no likelihood that Counſellors of another Faith would take on them to defend Intereſts of that Nature; or if they would, it muſt needs be done with ſuch feebleneſs and negligence, that no ſucceſs could be thereupon expected.

They proceed ſo far herein as not to be willing to ſuffer any Phyſitians of the P.R.R. as if the Precepts of *Hyppocrates* and *Galen* were incompatible with the confeſſion of the Faith of the P. R. R. Churches. The Parliament of *Rouen* have limited the number of two to that great Town, and almoſt all the Univerſities of *France* begin to refuſe the Degrees of Doctor in Phyſick to thoſe of the P. R. R. notwithſtanding that we ſee the *Jews*, open and declared enemies of Chriſtianity, do exerciſe this profeſſion, and fill even the Chairs of Phyſick in the moſt famous Univerſities of *Italy*.

Finally it is not ſufficient to ſay that they do at this day limit the number of thoſe of the P. R. R. that aſpire to Profeſſions and Arts, we muſt alſo add that they exclude them wholly. For it is not without incredible pains that any one hath admittance. And as for Trades, they refuſe with a high hand in a manner all thoſe that offer themſelves, without alledging any other cauſe than their Religion. This is not only ſimply to ſhut upon them the gate to Honours and Dignities; but it is alſo to take away from them of the ſaid Religion, all means of gaining their Lively-hood; and to condemn them cruelly to dye of hunger; as if there were left no more humanity for them neither in their hearts nor in their Spirits.

It is true that the King hath been willing to remedy this injuſtice by his Decrees given in Council the 28th of *June*, the 18th of *September* and 10th of *November* 1665. by which it is ordained that thoſe of the P. R. R. ſhould be indifferently admitted to Arts and Trades ſerving their Apprentiſhips, and doing their Maſter-pieces, by which alſo the contrary Decrees of the Parliament of *Rouen* are reſcinded.

But there are three things which grief and neceſſity force them of the ſaid Religion to preſent before his Majeſty. The firſt is, that neither the Parliaments nor the inferiour Juriſdictions depending on them have any regard at all to theſe Decrees of the Council. They make open profeſſion not to regard them, and they are not afraid to ſay aloud that they will not yield to them at all, if the King do not expreſs himſelf otherwiſe, nor make them underſtand his Will by a Declaration formal. In effect the Court of Money by a Decree of the 17*th* of *December* 1666. have forbidden any Maſter of the Goldſmiths to be received in *Rouen*, untill ſuch times as the number of the Catholicks be ſupplyed: And thereupon the Juriſdiction of Mony in the ſaid Town hath refuſed an Apprentice-Goldſmith to be received Maſter, and have diſmiſſed him lately by their ſentence of the 12*th* of *July* 1668.

The Parliament of *Paris* hath fined one named *Magdalen de la Fond*, and put her to pay Coſts and Damages, and forbids her the exerciſe of the trade of a Linnen Merchant by their Decree of the ſeventh of *September* 1665. ſomewhat more than two Months after the firſt Decree of the Council which ordained, that thoſe of the P. R. R. ſhould be indifferently admitted to Arts and Trades, being dated *June* 28, 1665. And which is yet more aſtoniſhing, the Council it ſelf made a Decree of the like Nature, *Auguſt* 21 of the ſame year 1665. to forbid that there ſhould be any Linnen Merchant in *Paris* of that Religion. By which one may conclude that the Decrees of the Council are not ſufficient to eſtabliſh a certain Law, and that the Declarations of the King are neceſſary to determine affairs, eſpecially in the favour of them of the P. R. R. who find always ſtrong oppolition in the Spirits of their Judges.

The Second thing to be conſidered in this place is, that the Decrees of the Council ſpeak only of Arts and Trades, and not of Profeſſions and Charges, ſuch as be of ſmall conſequence, as thoſe of Clerks which hath given them occaſion obſtinately to refuſe Phyſitians, Counſellors, Attorneys, Clerks, Uſhers and Serjeants by a marvellous hard uſage,

which conſtrains them which have theſe Gifts and Talents proper for the ſervice of the publick, to continue in forced ſilence which renders them unprofitable to the Eſtate, and which overwhelms them in confuſion; as if they were perſons notorious and infamous, and which had deſerved for their evil Actions not to be admitted into any honeſt profeſſion, nor received into any remarkable Employment. This is the reaſon, that they of this Religion which perceive themſelves to have any capacity, and which may be profitable to their Country, think of nothing elſe but to retire themſelves out of the Realm: and the Eſtate by this means will ſee it ſelf deprived of many perſons of merit and ſervice, by whom ſtrangers benefit themſelves to the prejudice of *France*.

The third thing which ought here to be obſerved, is, that the Decrees of the Council receive not them of the P.R.R. to Arts and Trades, but under condition of Apprentiſhips and performing Maſter-pieces, to deprive them by this Clauſe of thoſe Letters of Maſter-ſhip which the King hath been accuſtomed to grant upon important and advantageous occaſions, as hath been done in favour of the general peace, the happy marriage of his Majeſty, the Birth and Baptiſm of my Lord the *Dolphin*. They of the P.R.R. cannot expreſs the grief they have conceived from a Decree gotten by ſurpriſe from the Council *July* 21, 1664, by which they are deprived of theſe Letters, which are the gracious favours of their Soveraign, the refuſal whereof cannot be unto them but moſt ſad, not only becauſe of the prejudice which they receive thereby, but eſpecially becauſe of the diſhonour which it caſts on them. For to refuſe them theſe Letters of Maſterſhip, is loudly to declare them unworthy of the leaſt Grace from their Prince: and what would they not do to recover themſelves from this blaſting? Are they not *French* by Birth and Original as well as others? Take they not part as they ought in the proſperities of the Eſtate? The general Peace, the happy Marriage of his Majeſty, the Birth and Baptiſm of my Lord the *Dauphin*, and the other advantages of the Crown and Royal Houſe, are not their hearts therewith ſenſibly affected? Have they acted any Treachery, or any attempt which might exclude them from thoſe Graces which diffuſe themſelves to all other Subjects? On the contrary his Majeſty hath teſtified himſelf for them, *That they have given proofs of their fidelity and zeal beyond all he could have imagined.* This is therefore a ſurpriſe made upon his Majeſty, whereby a Decree hath been obtained from the Council, wherein the rigour proceeds ſo far as to declare them of the P.R.R. unworthy the favour of being Shooemakers, or Joyners. They are thoſe of this R. eſpecially that have need of theſe Letters of freedom, for that the moſt part of the Maſters of the C.A.R.R. will not take them for Apprentices, and the Guardians being almoſt never ſatisfied with their Maſter-pieces, the entrance into Trades in this way is to them ordinarily impoſſible. Beſides theſe Letters have never been denyed them hitherto, they have always very eaſily obtained them; they peaceably enjoyed them; and this hath made their refuſal more pungent and afflicting. But above all this they cannot ſufficiently complain of the unjuſtice of the Parliaments, who overbearing that infallible Maxim of Right, that no Law hath any effect but for the time to come, would this notwithſtanding, that the Decree of the Council of *July* 21, 1664. which deprives thoſe of the P.R.R. of the Letters of Maſterſhip, ſhould have a virtue retroactive. For they condemned thoſe perſons to ſhut up their Shops, who in conſequence of ſuch Letters were admitted Maſters, and who had many years before exerciſed their Trades.

Therefore the King is moſt humbly beſought to redreſs this: and for to ſtay thoſe diſorders which caſt his Subjects of the P.R.R. into a famine worſe than that which comes through the barrenneſs of the Earth, or which will force them to ſeek their Bread in ſtrange Countries, as many in conſiderable numbers have done already, to the great prejudice of the Trade, and Manufactures of the Realm; his Majeſty will be pleaſed to ordain, that they of the ſaid Religion may not be refuſed upon what pretext ſoever it be to be admitted into Arts, and into Trades, and that they be received indifferently, whether it be by Letters of Maſterſhip, or Apprentiſhips, or Maſter-pieces; and that thoſe who have heretofore obtained Letters of Maſterſhip may not be hindred to make uſe thereof, and that at length thoſe of the ſaid Religion may be admitted into all ſorts of Profeſſions, of Arts and Trades, without reſtriction or limitation of number, that they may enjoy all the rights, and perform all the Functions which depend thereon. And that his Majeſty would have the goodneſs to inſert this into a Declaration in good form, that may not leave any more place of diſobedience to paſſionate Judges and Officers.

ARTICLE XXXIII.

Ceaſing of ſinging Pſalms in Churches whilſt Proceſſions paſs.

That when the Proceſſions in which the Holy Sacrament is born, paſs before the Temples of thoſe of the P.R.R. they ſhall ceaſe to ſing their Pſalms until the ſaid Proceſſions be paſt by.

HEre is no appearance that they would have this Article to be extended to all ſorts of Proceſſion of that Quality which is here ſpecified, for that it would be impoſſible to obey what pains ſoever were taken therein. For the moſt part of theſe Proceſſions are arbitrary, and unforeſeen, and made on days and hours not fixed, nor ſettled; how then can it be poſſible for thoſe who are in an Aſſembly to know when they are to paſs? And how ſhall they who ſing in a Temple, many times far diſtant from the Street or Way, ſhut in with Walls, and in a place apart, underſtand whether a Proceſſion paſs or not? There is therefore ſufficient reaſon to believe, that the intention of the King in this Article is to ſpeak only of that Solemn Proceſſion of the day called *Corpus Chriſti* day, which being known and foreſeen of all People, thoſe of the P.R.R. may be forewarned not to Preach in the morning of that day, but to chuſe ſome other, as is already practiſed in divers places.

This is the interpretation which they herein requeſt of his Majeſty for preventing the evil intentions of thoſe who ſeek to trouble their repoſe, and will raiſe a thouſand Suits againſt them, if this Article remain in the condition it is in at preſent. For if they of the P.R.R. whilſt they are in a Temple, be not ſilent when a Proceſſion paſſeth, although they could neither foreſee it, nor diſcover it, nor perceive it; they will not fail to fall on them, and draw them into Law, and condemn them to pay great Amercements; and perhaps will uſe them far worſe. For they will think themſelves ſufficiently authoriſed to aſſault the Temple, and to treat it as Rebellious, and demand to have it pulled down, and it may even ſo come to paſs, that the people in the Proceſſion will ſeditiouſly pull it down at that inſtant, through their fervor, without attending the order of Juſtice, as hath been often ſeen in thoſe times in which they have had no Declaration which might ſerve them for a pretext for ſuch popular commotion. And this may happen to be the mean to raiſe whole Cities, and to cauſe ſuch flames as cannot be extinguiſhed but by the blood of many perſons. His Majeſty therefore will be pleaſed to revoke this Article; or at leaſt to make it clear, by reſtraining it to the Proceſſion of the day named *Corpus Chriſti* day, and leaving, in regard of other Proceſſions to them of the P.R.R. the liberty which they have always enjoyed, notwithſtanding all contrary Decrees, Judgments and Ordinances.

ARTICLE XXXIV.

To make clean the Streets before their Doors againſt Feſtival Days.

Thoſe of the ſaid P.R.R. ſhall be obliged to ſuffer their Houſes to be hung in the Streets by the authority of the Officers of the place, and other places appertaining unto them, on the Feaſts days ordained ſo to do, according to the third of the private Articles of Nantes, *and that they of the ſaid P.R.R. ſhall make clean before their doors.*

IT is true, that by the third of the private Articles of the Edict of *Nantes*, they of the P.R.R. are obliged to ſuffer Hangings to be put up before their Houſes, but not to clean the Streets before their Doors. This is an Addition to the Law, and which

which appears alſo contrary to the Law, for that the Edict in the ſixth general Article doth expreſly ſignifie, that thoſe of the *P. R. R. may not be conſtrained to do any thing to any Religious Purpoſe againſt their Conſcience.* They then humbly beſeech his Majeſty to diſpenſe with them for ſweeping before their Doors, on the occaſion of the Feaſts, becauſe this is a thing repugnant unto their Conſciences, being done as a Religious Ceremony, which their Faith approves not of. This alſo will be after a ſhort ſeaſon a matter of Suit alſo; becauſe they will always pretend that they have not ſwept clean enough; and there will be found people ſo ill diſpoſed, as to caſt ordure before their Doors, to the intent they may make them criminal Offenders. For this cauſe, being the Civil Ordinances are ſufficient for cleanſing the Pavements of Towns, and thoſe of the P. R. R. are at all times very careful to acquit themſelves well herein before their Houſes; there is no need of the laſt Clauſe of this Article, and his Majeſty is beſought to revoke it.

ARTICLE XXXV.

Meeting the Sacrament in the Streets.

That thoſe of the Pretended R. R. meeting the Holy Sacrament in the Streets, carried abroad to the ſick, or otherwiſe, be obliged to retire at the ſound of the Bell which goes before it; or if not, to put themſelves in a poſture of reſpect, by putting off their Hats, if they be men, with prohibition that they appear not at the Doors, Shops, nor Windows of their Houſes, whilſt the Holy Sacrament paſſeth, unleſs they put themſelves in ſuch poſture.

BEing the King leaves unto them of the P. R. R. the liberty of the Alternative, and permits them to retire in theſe incident caſes; they never give cauſe to complain of them. But they find themſelves conſtrained in this matter to repreſent three things unto his Majeſty.

The firſt is, that they are always in theſe occaſions hindred from retiring; the way is ſtopped, the doors of the Houſes are ſhut upon them, they are held by force, they are outraged, they are laid on with Blows, after all this they are over and above puniſhed, as not retiring: his Majeſty is therefore beſought to add unto this Article, *That no hindrance be made to them that would retire, and that thoſe who attempt to ſtay, force, or outrage them in any manner whatſoever, be puniſhed as diſturbers of the publick peace.*

The ſecond is, that whereas in this Article nothing is ſaid ſave only of meetings in the Streets, many flye out ſo far as to require them to put off their Hats, who are cloſed in Chambers and Houſes, and in caſe they refuſe, they make criminal proceſs againſt them, and hold them a long ſeaſon in priſon without any other cauſe, by an unexcuſable violence. So far that they would even oblige the Councellors of the P. R. R. to be uncovered when they are within the Tarreſs, where the object of the Adoration of thoſe of C. A. R. R. is neither ſeen, nor perceived, and whence it is not poſſible for them to retire. His Majeſty is therefore beſought to declare, *That this Article is not extended, but to thoſe meetings which happen in the Street only, and not otherwiſe.*

The third thing is, that the Parliament of *Rouen*, in verifying the King's Declaration have much aggravated this Article. For whereas the King obliges thoſe that will not retire, only to put off the Hat, which reſpects men only, and inſiſts on an action leſs than bending of the Knee; the Parliament extending the rigour of this Authority againſt both the Sexes, have carried it on ſo far, as to command: *That they ſhould put themſelves in the ſame obſervance as the Catholicks*, that is to ſay, to kneel: which cannot be reaſonably exacted of them of the P. R. R. ſo long as they are left in the liberty of their Faith. Therefore his Majeſty expounding this Article in the manner which hath been repreſented, may be pleaſed to forbid to hinder them who would retire, or, to do them any diſpleaſure; by declaring that this Article is not to be extended, ſave only to meetings which happen in the Streets, without having any regard to the verification of the Parliament of *Rouen*, which he diſcharges, as contrary to his intention.

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ARTICLE XXXVI.

Levies of Moneys.

That thoſe of the P. R. R. may make no Levies of Money amongſt themſelves, in the name and pretext of Collects, but only thoſe that are permitted them by the Edicts.

THoſe of the P. R. R. make no Levies of Money amongſt themſelves, but what are permitted them by the Edicts, they pretend not to make any others; and thoſe who would raiſe this ſuſpition amongſt them, do impoſe upon them a thing of which they are extremely Innocent. And by conſequence this Article ought to be reſcinded as to no purpoſe.

ARTICLE XXXVII.

Collectors of Money appointed for the affairs of thoſe of the pretended Reformed Religion.

That the Money which they have power to impoſe may be impoſed in the preſence of a Royal Judge, according to the 43 Article of the particulars of the Edict of Nantes, *and the State thereof be transferred to his Majeſty or his Chancellor, and with prohibition to the Collectors of the Taxes to charge themſelves directly or indirectly with the levying of the Money of them of the ſaid P. R. R. which they have impoſed for their particular affairs, which ſhall be Levied by diſtinct Collectors.*

NOthing ſhould have been ſaid to this Article, if the zeal which they of the P. R. R. have for the ſervice of the King, had not obliged them to ſpeak thereto. For it is certain that thoſe who have ſuggeſted this ſettlement in thinking to hurt them, have done nothing but to the prejudice of his Majeſties affairs. The reaſon is manifeſt which is this, that the Collectors of the Taxes of the Provinces of *Guienne* and *Languedoc*, making at the ſame time the Levies of the Money appointed for the entertainment of the Miniſters; theſe Collectors have ſtill more Money in their hands, and by conſequence the King is much better paid; becauſe the Collectors do alwayes take of all the Money which comes into their hands, that which belongs unto his Majeſty by preference in the firſt place. But this is not the intereſt of them of the P. R. R. ſave only ſo as the Intereſt of the Prince is the ſame with that of all his true Subjects. And it ſuffices them here to remark only how the Eccleſiaſticks are animated againſt them; being they regard not at whoſe coſt their paſſion is declared, and that the Intereſt of the King himſelf cannot hinder them from hurting them of the ſaid Religion, when occaſion is preſented them.

ARTICLE XXXVIII.

Contribution to the Charges of Chappels and Guilds.

That according to the ſecond Article of the Particulars of the Edict of Nantes, *the Artiſans of the ſaid P. R. R. may not be obliged to contribute to the Charges of Chappels, Fraternities, or other the like; if there be not Statutes, Conventions, or Foundations to the contrary: and yet notwithſtanding that they may be conſtrained to contribute and pay the rights which are ordinarily paid by the Maſters, and the Freemen, of the ſaid Trades, that the ſaid Sums may be imployed to the relief of the Poor of the ſaid Trades, and other neceſſities and affairs of the Trade.*

THe Clergy who ſee that it is the intention of his Majeſty in his Declarations *to cauſe the Edict of* Nantes *to be exactly obſerved*, imploy all their Force and Art to ruine the Edict, whilſt they make ſhew to conform themſelves to it, and in ſearching out Biaſes which may give it ſome ſuppoſed ſenſes, whereby they may turn it againſt them whoſe Protection it undertakes. This is the Principal Artifice of the Eccleſiaſticks. This is that wherby they think to caſt powder in the eyes, and this method appears in no part of theſe Declarations more naked than in this Article. For here we ſee the ſecond Article of the particulars of the Edict of *Nantes* cited, by which the Artiſans of the P. R. R. are diſcharged from contributing to the Charges of Chappels and Fraternities. But we find three wayes practiſed to make this Article unprofitable to them of the ſaid Religion; and to imploy it even againſt them.

The Firſt is, that they apply to the Fraternities the exception which is found in that Article, when it ſaith, *Except they have any Foundations, Donations, or other Settlements made by themſelves or their Predeceſſors.* And yet it is certain that the Foundations and Donations have no reſpect unto the Brother-hoods, but only to the other things ſpecified in that Article, as Churches and Chappels.

The Second means is, that by an ingenious ſhift whilſt they diſcharge the Artiſans of the ſaid Religion from contributing to the charges of Chappels, and Brother-hoods, and ſuch like; they condemn them nevertheleſs to pay the ſame ſums from which they exempt them, to be imployed to the relief of the Poor, and neceſſitous of their Trades. This is directly to pull away with one hand what they will not receive with the other. The King hath not the terms of his Declaration ſo intended; being in this place equivocal, thoſe perſons which are enemies to them of the P. R. R. will never fail readily to give it an inconvenient ſence. Therefore his Majeſty is beſought to expound himſelf, and to make it known that in ſubjecting the Maſters and Artiſans of this Religion to the payment of the dues to the Trades, he hath not intended thoſe which are paid to the ſervices and Devotions of the Guildes; but only thoſe which the Maſters of the one and the other Religion are obliged to pay for the relief of the poor, and for the ſuſtaining the affairs of their Trade which are purely politick.

The Third is much more conſiderable and dangerous, which is, that in this Article of the Declaration they have inſerted the word *Statutes*, which is not found in the ſecond Article of the Particulars of *Nantes*; and by this word *Statutes* they will elude the whole ſettlement of the Edict. For there is no Guild which hath not its Statutes, ſo that they of the P. R. R. ſhall find themſelves bound by the force of this word, to contribute to all the Guilds, to the prejudice of the Edict which exempts them from doing any thing contrary to their Conſciences. And that they may leave them of the ſaid Religion no hope of ſaving themſelves therefrom, they have contrived of late to make new Statutes for their Trades, obliging the Maſters to cauſe Maſſes to be ſaid, expreſly to this intent, that they may ſubject them to the charge of the Service of the Guilds from which the Edict hath exempted them. Yea, and by vertue of theſe new invented Statutes they will pretend to exclude all thoſe of the P.R.R. from Trades, becauſe there are found in them Articles which oblige the Maſters to the Service and Ceremonies of the C. A. R. R. Church, and which amount to thus much that none ſhall be admitted Maſters who make no profeſſion of the C. A. R. R. And becauſe theſe Statutes are made ſince the Edict of *Nantes*, they will maintain that they do derogate therefrom. His Majeſty therefore to obviate this miſchief which is contrary to his intention, and to the Decrees of his Council, will be pleaſed to hear the moſt humble Petition which his Subjects of the P. R. R.

make

make unto him to expunge this Article of the Declaration, and to be contented in the matter of Chappels and Guilds, with the ſecond Article of the particulars of *Names*, and to expell out of his Ordinance, the word *Statutes*, which is not found in the Edict; and acording to his equitable wiſdom to impede thoſe new Statutes which they would eſtabliſh in the Trades; or at leaſt to cauſe them to withdraw the Articles which concern the difference of the two Religions, as being of great prejudice to the traffick and behoof of the Publick, which thereby will be found moſt remarkably injured.

ARTICLE XXXIX.

Eliquidation or Stating of Debts

That the debts contracted by them of the P.R.R. be paid by themſelves only, and that the clearing the ſums may not be made before any other than the Commiſſioners of the Provinces deputed by his Majeſty.

HEre is another attaint which they would paſs againſt the Chambers of the Edict, to whom properly belongs the Cognizance of the Debts contracted by them of the P. R. R. The Commiſſioners of his Majeſty and the Intendants of the Provinces may well make the liquidation of the Debts of the Community, but thoſe of the Communities are different from thoſe which reſpect them of the P. R. R. alone. It belongs to the Chambers of the Edicts to verify their debts, with excluſion to all other Judges.

ARTICLE XL.

Inducements to change Religion.

That thoſe of the ſaid Religion may not ſuborn the Catholicks, nor induce them to change their Religion under any pretext whatſoever; and that the Catholicks which ſhall abjure their Religion may not be married for ſix months after their Change.

PUre and ſimple ſubornation which is not accompanied with Violence, nor Threats, nor Promiſes, nor Preſents, hath no reference to thoſe that are of Age; for that they being of age to know, diſcern, and chooſe, are capable to defend themſelves from ſuborners; and when they ſuffer themſelves to be perſwaded to any thing, it is by an acquieſcence of the Soul altogether free, which is carried of its ſelf to imbrace that which it eſteemeth reaſonable; and this is the cauſe alſo why the 18*th* Article of the Edict of *Nantes*, which forbids inducement to the change of Religion, ſpeaks only of Infants, willing that they ſhould not be induced to this change without the conſent of their Parents. And the ſame Article makes the prohibition reciprocal for them of the one and the other Religion under the ſame pains; Yet beginning at the Children of thoſe of the P. R. R. becauſe they are in effect more expoſed to this danger.

According to this model his Majeſty is beſought to cauſe this Article of the Declaration to be reformed, reſtraining it to Infants and Minors, who only are capable of being ſuborned in the manner which hath been above deſcribed. For as to others who are at the age of reaſon and choice, what would follow if it were forbidden to induce them to change their Religion? how many Miſchiefs and troubles would this Prohibition occaſion? For they would pretend that it were no more permitted unto any perſon of the P. R. R. to talk at all in any manner of his Faith, no nor to render a reaſon thereof to them who ſhall come to queſtion them about their belief. If one touch upon any point in diſcourſe, if one lend any book of Religion to thoſe who intreat it,

if

if one inſtruct even his own Children in the preſence of any of the R. C. A. R. Immediately they will pretend that he had a deſign to induce and ſuborn them to change their Religion and put him in trouble with Proceſs.

So will there be no more liberty of Conſcience in the Realm, there will be no more ſecurity for Maſters of Families of the P. R. R. in their houſes, for if they are about to chaſtiſe their Servants, or houſhold, they to revenge themſelves, may accuſe them to have gone about to ſuborn them. This alſo would be a pretext to dive into the ſecrets of Families, and to introduce a kind of inquiſition into *France*, againſt the liberties not only accorded to by the Edicts, but alwayes eſtabliſhed in this Realm. There can then be nothing more equitable than to reſtore and bring back this Article of the Declaration to the terms of the 18th of the Edict, forbidding as well thoſe of the C.A.R. as thoſe of the P.R.R. to ſuborn one anothers Children, and to induce them to change their Religion without the conſent of their Parents, Reſcinding for this purpoſe an Arreſt gotten by ſurprize from the Council by the Syndic of the Clergy of *Nemes*, *Novemb.* 3, 1664. which Decree doth generally forbid to induce the Catholicks to change their Religion in any manner whatſoever it be.

As for the prohibition made unto them who ſhall abjure the C. A. R. R. to marry for ſix months after their Change, it is a novelty and an innovation never known till now, and contrary to the liberty granted by the Edicts.

ARTICLE XLI.

Obſervations of the Laws of the Romiſh Church.

Obſervation of the Laws of the R. C. in point of Marriage.

Thoſe of the P. R. R. ſhall be obliged, according as they are enjoyned by the 23 Article of the Edict of Nantes *to obſerve the Laws of the R. C. received in this Realm, in the caſe of Marriages contracted and to be contracted both in the degrees of Conſanguinity and Affinity.*

IT may ſeem that this Article were altogether innocent, being taken in a manner word for word, from the 23 of the Edict. But there is notwithſtanding cauſe to fear that it is no other than a Trap ſet by the Clergy, to out them of the P. R. R. from the liberty which is given them by the 40th Article of the particulars of the Edict of *Nantes*, where his Majeſty doth permit them to contract Marriage in the third and fourth degree, and promiſe to diſpence for the ſecond, one of the ſecond and another of the third, or ſecond and half; which hath been conſtantly and without any lett practiſed untill now, theſe Diſpenſations and Letters of the Prince being never refuſed to them who had recourſe unto his Majeſty and did demand them. Notwithſtanding it is this right and this uſage ſo well eſtabliſhed and ſo reaſonable which they intend to ſhake by this Article, which therefore by conſequence ought to be eraſed, as being of ill conſequence, and againſt the Edict: or at the leaſt there ought to be added unto it, that it is without prejudice to the fortieth Article of the particulars of *Nantes*. By this alſo in all appearance, they have had a deſign to confirm a Decree gotten by ſurprize from the Council *January* 16 1662. taking from them of the P. R. R. of the Country of *Gex*, the power of celebrating their Marriages in the times forbidden by the C. A. R. C. which his Majeſty is beſought to revoke as an innovation made againſt the Edict, and a thing contrary to the Diſcipline of thoſe of the ſaid Religion, and to the Liberty of their Conſcience.

ART. XLII.

ARTICLE XLII.

Miniſters Converted.

That the Miniſters being converted ſhall be preſerved from payment of Taxes and Quartering of Souldiers, as they were before their Converſion.

THe King may beſtow his Favours on whom he pleaſeth; and they of the P. R. R. do in this place only beſeech him, that ſeeing the exemption of Miniſters after their change is founded only on what they had before, by vertue of their Character, that it would pleaſe his Majeſty to cauſe the Miniſters exerciſing their charge, peaceably to enjoy the exemption which belongs unto them, and to hinder the Croſſes which are continually laid upon them in the Provinces, where they attempt to impoſe Taxes upon them notwithſtanding ſo many Decrees of the Council which have fully diſcharged them, and for the execution whereof the Miniſters addreſs themſelves unto his Majeſty, humbly beſeeching to give his Order in ſuch manner, that they may be obſerved by the Generalities and in the Elections of the Kingdom.

ARTICLE XLIII.

Exemption of Converts from the Debts of them of the P.R.R.

That thoſe that are converted unto the C. R. be exempted from paying the Debts of thoſe of the P. R. R.

THis Settlement being indeed an aſtoniſhing one, is of that ſort which teſtify moſt the credit of the Clergy. For to obtain this it behooved them to reverſe a Decree given expreſly to the contrary in the Council the 30*th* of *March*, 1661. This is a Decree quite contrary to this Article; and which ordains that the Catholick Inhabitants of the Town of *Privas*, who have purchaſed the Houſes and Inheritances of thoſe of the P. R. R. of the ſame place, obliged or condemned with the other inhabitants of the ſame Religion for the payment of the common Debts contracted, the Community ſhould pay the part which belonged unto them, of the Debts contracted by them of the P. R. R. for the Lands and inheritances which have formerly appertained to them of the ſaid Religion, and now belong to Catholicks, whether by Succeſſion, Donation, or Purchaſe, ſaving their remedy againſt the Sellers: this Decree adding alſo in formal terms that thoſe who were converted ſhould not pretend exemption from paying their debts, whether they were obliged in particular, or in the body and Communitie for the Lands which they poſſeſſed.

The nature of things hath not changed ſince 1661. The rules of Reaſon, Right and Juſtice, are ſtill the ſame in the Council and in all the Tribunals of the Earth; And notwithſtanding 1666. they deſtroy what they have ordained in 1661. And have made one expreſs Article, that Converts to the Catholick Religion ſhould be exempt from payment of the debts of thoſe of the P.R.R. what Lights could there be had in this caſe to make ſo conſiderable a change? It is hard to imagine. For, can it be that the change of Religion ſhould change the nature of Contracts and obligations; and introduce this novelty in Commerce, that thoſe who are Debtors, ceaſe ſoto be, to the prejudice of their Creditors, who have lent them their Money upon their Credit, and upon juſt confidence they had upon the validity of publick Acts, by which they who borrowed their Money, became their debtors? The King will never conſent to a favour or priviledge to the prejudice of others: But here the favour which they would ſhew to theſe new Converts turns to the damage, and it may be even to the ruine of their Creditors, whoſe Bond may not only happen to be relaxed by the diſcharge of ſome of their Debtors: But it may fall out alſo that all his Obligees becoming Converts, ſome one man may looſe all his whole debt in general, and ſo may ſee himſelf reduced to beggery. If the King would except theſe Converts, it would ſeem neceſſary for him to reconcile his Grace with his Juſtice, that his Majeſty would be pleaſed to pay their debts, and to diſcharge them with his own Money. Otherwiſe this were to give away the Eſtate of another, and to cauſe a

loſs without recompence, to thoſe of whom the Prince is the natural Tutor in the quality of a Father of his Country.

It is alſo a thing worthy to be conſidered that in the Provinces of *Languedoc* and *Guienne*, the debts contracted by Bodies Corporate are Charges real, which follow the Land and immovable goods, into what hands ſoever they paſs. Becauſe the poſſeſſor is obliged to pay his part according to the proportion of his Inheritances, when they come to the diviſion of theſe debts. How then can the Converts be reaſonably diſcharged of theſe debts, being their obligation is not only perſonal but real alſo, and affecteth the Lands which they poſſeſs, and whoſe enjoyment by conſequence is a ſufficient title againſt them to make them liable unto this payment?

How great ſoever this matter of complaint is in it ſelf; yet it muſt here be added that they go about to make it yet more inſupportable. For although this Article is not extended farther than the debts of Communalties, yet there are many notwithſtanding ſo abſurd as to deſire to extend it to particular debts, and to make uſe of their Converſion as an infallible means to croſs the Books of the Merchants of the P. R. R. of the ſums of which the new Converts find themſelves accountable, and to extinguiſh and acqnit all the rents with which they ſhall be charged, and to cancel all the promiſes by which they are held obliged to them of the ſaid Religion.

The King without doubt never intended to authorize an imagination ſo unreaſonable. This were to do outrage to the Chriſtian Religion, to make it ſerve a deſign ſo contrary to its Precepts, to whoſe Diſciples it is commanded by the mouth of St. *Paul.* (Rom. 12. 7.) *To render unto all that which is their due.*

This Article then drawing after it ſo many bad conſequences; they of the P. R. R. demand with all reſpect and inſtance the revocation of it; and beſeech his Majeſty to expound it in ſuch ſort, that Converts may not imagine that they may be freed from paying their Creditors of the ſaid Religion their perſonal and particular debts, with which they are charged by Contract, or by Obligation, or otherwiſe.

ARTICLE LXIV.

Temples and Burying places not to be diſcharged of Taxes.

That the Temples and Burying places of them of the P. R. R. be not left out of the Rolls nor diſcharged of Taxes, but ſhall be uſed as heretofore.

IT is hard to comprehend the ſenſe of this Article, for it contains an evident contradiction. It imports that the Temples and Burying places ſhould not be left out of the *Codaſtre*, *i. e.* out of the common Regiſter, which contains the Roll of the Houſes and Lands of one Pariſh, and that they ſhall not be diſcharged of the Taxes of the Countries where they are Real, and in the mean time the ſame Article adds, *that they ſhould be uſed as heretofore.*

This is a contradiction impoſſible to be reconciled. For if they be to be uſed as in times paſt, the Temples and the Burying places ſhall be left out of the Pariſh Rolls and freed from Taxes, becauſe they have been alwayes uſed in this manner heretofore. To eſtabliſh the ſettlement contained in the beginning of this Article were to overturn Order and Uſe. And Reaſon oppoſes it no leſs than Cuſtom, for Temples and Burying places are places fallen into Mortmaine, which are no longer in Commerce amongſt men, and which being not poſſeſſed by any particular perſon, are not ſubject to any Charges which are put upon particular perſons only. And this is that which hath been formally ordained by the anſwer of *Henry* the Great to the 26*th* Article of the Paper of 1601. on the behalf of the *Dauphine*; and by that of *Lewis* the Juſt to the 10th Article of the Paper of 1612. in behalf of all the Burying places of them of the P. R. R. in general. Juſtice therefore and the Royal deciſion of the two laſt Soveraigns of this Eſtate, demand the Revocation of this Article.

ARTICLE XLV.

Infants.

That the Children whoſe Fathers are or have been Catholicks, ſhall be Baptized and brought up in the C. C. though their Mothers be of the P. R. R. and alſo the Children whoſe Fathers are departed in the ſaid C. R. ſhall be brought up in the ſaid Religion; for which purpoſe they ſhall be committed to the hands of their Mothers, Tutors, or other Kindred which are Catholicks, upon demand; with expreſs prohibition to lead the ſaid Children to the Temples or Schools of the ſaid P.R.R. or to bring them up therein, albeit their Mothers be of the ſaid P. R. R.

BEing Fathers have nothing more dear than their Children, this Article doth cauſe alſo an inexpreſſible grief to them of the P. R. R. Becauſe it takes away from many amongſt them the liberty of cauſing their own Children to be Baptized and brought up in the Religion which they Profeſs, upon pretence that they have ſometimes been Catholicks. If this Article had ſpoken only of Parents who are or who dye in the C. A. R. R. it would have been thought leſs ſtrange. But to require that a man ſhould not Baptize his Child in the Communion in which he lives, becauſe he hath been of another Religion 30 or 40 years before; certainly is a ſeverity ſufficient to throw a man into deſpair. Beſides, here is alſo a Contradiction in this very Article, which ſpeaks not only of Fathers *which are*, but which have been Catholicks. For wherefore will they that Infants, born of a Catholick Father, ſhould be Baptized and brought up in the Catholick Church. It is without doubt becauſe it is juſt and reaſonable that the Children ſhould follow the Religion of their Fathers, when as yet they are not of age nor in Eſtate to chooſe one. And by the ſame reaſon the children of thoſe who actually profeſs the P. R. R. ought not they be Baptized and trained up in the ſame Religion, being the ſame with their Fathers, and wherein they were born, and being that whilſt they are yet in their Infancy, they are not capable to chooſe a different one? This were to tear away from Fathers their Bowels, thus to raviſh from them their Infants, and to cauſe them to be Baptized in a Church, and inſtructed in a Religion which they have renounced. And we muſt talk no more of Liberty of Conſcience in a Realm, where it is given and authorized ſolemnly by ſo many Edicts, if this prohibition take place. This is to chaſe out of *France* all thoſe perſons how many ſoever there be who have imbraced the pretended Reformed Religion within this eighty years. For where is that Father that can reſolve to ſee his Infants in whom he hopes to live after his Death, lead whether he will or not into a Communion from whom he is retired, as not finding there any repoſe for his Conſcience? where is there a father that can digeſt the mortal diſpleaſure to ſee himſelf bereaved of the fruits of his Marriage, and to be condemned afterwards to pay them a Penſion, as we have ſeen examples in divers places, and particularly in *Rouen* in the perſon of one named *Bindel* Painter, whoſe Children are brought up in this manner. If then his Majeſty be touched with any Compaſſion towards his poor and humble Subjects of the P. R. R. he is beſought herein to lend an ear unto their grief, and cauſe theſe terms to be put out of this preſent Article, which ſeem to have been ſlipped into it, and added thereto by ſurprize againſt the intention of ſo wiſe a Soveraign.

For the other part of this Article which imports that the Infants, whoſe Fathers are departed in the Catholick Religion ſhall be brought up in the ſame Religion; they intend not at all againſt it, provided it be intended of Infants that are under twelve years for Females, and fourteen years Males, according to the Decrees of the Council, regulating the age from which Infants may change their Religion. But here is cauſe to complain of two things in this matter.

The one, that notwithſtanding by the Edict of *Nantes*, and by two Decrees made in Council of the twenty eighth of *September* 1663, and of the twenty fourth of *April*, 1665. the ſame thing hath been Decreed for the Infants whoſe Fathers have dyed in the P. R. R, *i. e.* that their Infants ſhould be brought up in the ſame Religion, and for this purpoſe ſhould be committed into the hands of their Mothers, Tutors, or other kindred of the pretended Reformed Religion: Yet notwithſtanding they have not here made this Article reciprocal. From whence they may in time infer that in this they have derogated from the Edict and Decrees of the Council which were before. For

this cauſe the King rejecting theſe words *which have been*, will be pleaſed to render this Article reciprocal for them of the P. R. R. as well as for them of the C. A. R.

The other cauſe of complaint is, that even ſince the two Decrees came to be publiſhed, they have not ceaſed to hale away alſo by force from the Kindred of the P. R. R. Infants whoſe Fathers and Mothers have alwayes been of this Religion and dyed therein. Moreover now very lately, the Parliament of *Rouen* by an Arreſt of the firſt of *February*, 1668. have decreed that a little Maid whoſe Father and Mother were departed in the P. R. R. ſhould be taken out of the hands of her Kindred of that Religion, notwithſtanding they offered to bring her up for nothing, that ſhe might be put into the hands of her Tutor who is of the C. A. R. The reaſon which ſerves them to authorize ſuch violences to the prejudice of the preceding Decrees is, ſay they, becauſe theſe Decrees of the Council are not Regiſtred, and by conſequence oblige not, albeit that the laſt of the fourteenth of *April*, 1665. enjoynes all Officers to be conformable thereunto, and to cauſe it to be executed under pain of Rebellion. The King therefore to give ſome means unto his Subjects of the P. R. R. whereby his orders may take effect in this important matter, is beſought to make thereof an Authentick Declaration which may be Regiſtred in the Parliaments.

ARTICLE XLVI.

Schools.

That they of the ſaid P. R. R. may not keep any Schools for the inſtruction of their own Children or others, but in places where they have right to the publick exerciſe of their Religion, according to the 13th Article of the particulars of the Edict of Nantes, *in which Schools whether they be in the Towns or in the Suburbs, they may not teach ſave only to Read, Write, and Arithmetick.*

TO underſtand well what the Schools of thoſe of the P. R. R. are, it is neceſſary to obſerve that they are of three ſorts. The firſt are their Academies and Colledges where they teach their Divinity. The ſecond are publick Schools where they may teach Grammar and Humane Learning with open doors. The third ſort are particular petty Schools which they keep with their doors ſhut, where the Infants of the ſaid Religion, learn to Read, Write, and Arithmetick only.

For their Academies and Colledges they are fixed to certain places, and they ſhall not be inſiſted on here, becauſe this Article deals not with their concerns.

For the publick Schools, the Edict permits them in all Towns, and in all places, where the exerciſe is publick, as the 37th Article of the Particulars doth prove, *They of the ſaid Religion* (ſaith it) *may not keep publick Schools, ſave only in the Towns and places where the publick Exerciſe thereof is permitted.*

But as for petty Schools, the Edict ſuppoſeth them as permitted in all places indifferently by natural reaſon and equity, which authoriſes Fathers no leſs to give inſtruction than bread unto their Children, and as well to nouriſh their Spirits by a familiar Inſtruction, as to ſuſtain their Bodies by an ordinary nouriſhment. So that it cannot be doubted that this is the intent of the Edict, for that when it forbids to have Schools elſewhere than in places where the Exerciſe is permitted; it ſpeaks expreſly of publick Schools; whence it reſults, that it leaves a liberty for particular Schools in other places where the publick Exerciſe is not had. In effect, this practice hath alwayes been followed ſince the Edict, and Parliaments have formally authorized this uſage by their Decrees. The Parliament of *Rouen* have granted many on this occaſion and two remarkable ones, amongſt others, The one in the Month of *May*, 1605. By which, notwithſtanding the oppoſition of the Abbeſs of *Montivilliers*, one named *Haiſe* was permitted to teach to Write, and Read in that Town of *Montivilliers*, notwithſtanding that there was no exerciſe of the P. R. R. neither in the Town nor in the Suburbs, nor within more than two Leagues round about; upon condition only that he might not dogmatize.

The other was of the firſt of *February*, 1623. by which the ſame thing was permitted to one named *Poignant* under the ſame condition, not to dogmatize, and not to uſe the Prayers of his Religion in the Pariſh of St. *Anthony* of the Forreſt, where the ſaid Exerciſe was not at all eſtabliſhed: and this, notwithſtanding the oppoſition of the Official

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of *Rouen*, ſince which time, the thing hath not been any more diſputed; and they of the P. R. R. have not been troubled untill theſe laſt years, in which the hatred which many perſons bear unto them, hath been permitted, all things without reſtraint, they have been deſirous to forbid them theſe particular petty Schools in all places. And the ſame hath paſſed even to that exceſs, as to forbid Maſters to go teach Children in particular houſes: And to heap up this meaſure, it is carried on to a refuſal of receiving Maſters of the Arts of Writing and Arithmetick, as this may be ſeen all in one Decree of the Parliament of *Rouen* made againſt one named *du Perry*. This is one of the evils of which they of the P. R. R. do complain with the greateſt ſorrow; This is one of thoſe for which they have the leaſt pretext. For what danger can there riſe from theſe petty and obſcure Schools, which are rather a mark of the weakneſs of thoſe of this R. then of their Power? Is it then a Crime for their Children to read and write? will they bring Proceſs againſt a man for putting a pen into the hands of a ſimple flock of Infants which come to ſeek him in his Chamber without noiſe or ſhew? and ſhall Fathers be compelled to let their Children live like Beaſts, or ſend them to Maſters whom they ſuſpect, or ſend them two or three Leagues from their houſes to find there a Maſter of the Religion which they profeſs?

The diſtinction which here is made of the Schools of thoſe of the P. R. R. ſhews clearly how many ſurprizes are to be found in this forty ſixth Article of the Declaration. For firſt, The thirteenth Article of the Edict of *Nantes*, is cited to prove that they of the ſaid Religion may not have any Schools, but in the places where they have publick Exerciſe; and yet it ſpeaks only in the thirteenth Article of the *Inſtruction of Infants in that which concerns Religion*; an evident proof, that in the places where the exerciſe is not publick, it is permitted to them of the P. R. R. to have other Schools, that is, ſuch as intermeddle not at all with Religion, and where they are taught nothing but Learning that is purely humane. Secondly, The Article of the Declaration wills, that in the Schools whether they be in Towns, or in Suburbs, where the Exerciſe of the ſaid Religion is eſtabliſhed, they may teach to Read, Write, and Arithmetick only, which is true indeed of the particular petty Schools which may be kept indifferently in all places with their doors ſhut, but not of the publick Schools which are authorized by the 37th Article of the Particulars. For that Article doth not reſtrain the permiſſion of thoſe Schools to Reading nor to Writing, nor to Arithmetick alone, but leaves them the intire liberty of Schools, to give the ſame Leſſons there which they Practiſe in other Schools of the Kingdom.

Therefore to bring back and reſtore theſe things to the ſettlement in the Edict, it is juſt and neceſſary to permit publick Schools in all the Towns and all the places where the publick Exercize of the ſaid P. R. R. is had: and to conſent to the Particular petty Schools in all places of the Realm. This is that concerning which his Majeſty is moſt humbly beſought; as alſo to ſtay the courſe of the devices and injuſtice which is done to them of the ſaid Religion concerning their Schools. For they do continually raiſe Suits againſt them about the word *Places*, which is found in the Edict of *Nantes*, when it is ſaid, *that they may not have publick Schools but in the Towns and Places where their Exerciſe is permitted*; there are many who have the rigour to deſire to oblige them to keep their Schools in the ſame place with their Exerciſe, *i. e.* within the encloſure of their Temples: Notwithſtanding that King *Henry* the fourth expounded himſelf in this matter, by his anſwer to the paper of 1612, Art. 9. wherein he conſented that the Children of the Towns and Suburbs ſhould have Schools in the Towns and Suburbs where the exerciſe of their Religion was permitted: and that the Children of the Neighbour Villages round about ſhould have Schools in the Suburbs. Wherefore to hinder us a vexation ſo ill conceived, his Majeſty is moſt humbly beſought to renew this explication, and to declare, that by the places of publick Schools permitted to them of the P. R. R. he intends the Townes or Suburbs where the Exercize is publickly enjoyed, and wholly extended to the Suburbs, Burrows, and Villages where they have the right of exerciſe, notwithſtanding all Decrees and Judgements to the contrary.

ARTICLE XLVII.

Sojourners with Miniſters.

That the Miniſters of the ſaid Religion may not entertain any Sojourners ſave of the P. R. R. nor in greater number than two at a time.

THis is a thing which is not common to ſee Miniſters entertain Sojourners. But it was not expected that a Law of the Realm would have been made to hinder them. For every one may uſe his Houſe, his Table, and his Time as ſeems good unto himſelf, provided he do nothing againſt the Eſtate. And it is not eaſie to imagine in what the Eſtate receives prejudice when Miniſters entertain Sojourners in their houſes. For all the Inſtructions which they can give them is only particular, which is no where forbidden but in the Countries of the Inquiſition. It is only publick inſtruction which is limited in *France* to the places where the publick Exerciſe of the P. R. R. is permitted. Yet in theſe authorized places Miniſters muſt at leaſt be permitted, to entertain as many Sojourners as they will to agree with the Edict. They who have ſuggeſted this Article ought to have thought that it was not worthy to be put into the Declaration of a great King, and for that very reaſon ought to be outed.

ARTICLE XLVIII.

The Sick.

That the Eccleſiaſticks and the Religious may not enter into the houſes of the ſick of the P. R. R. if they be not accompanied with ſome Magiſtrate, or an Alderman, or the Mayor of the place, and ſent for by the Sick: in which caſe no hinderance ſhall be given unto them. Notwithſtanding it ſhall be permitted to the Rector of the place aſſiſted with ſome Judge, Alderman or Conſul—to preſent himſelf to the ſick to know of him if he will dye in the P. R. R. or not, and after his Declaration he ſhall withdraw himſelf.

HEre we have the moſt important Article of all the Declaration. There is nothing more contrary to them of the pretended Reformed Religion, nothing more capable to trouble the publick Tranquility, nor to cauſe ſo deadly conſequences of all ſorts. For it is in Sickneſs, and above all, at the approach of Death, that men have the greateſt need of repoſe, and that trouble is to them moſt inſupportable; for that being otherwiſe ſufficiently toyled, they cannot indure to be moleſted in that Eſtate, nor to be hindred in the injoyment of the Peace and comfort of their ſouls, the Salvation whereof is then their ſole Intereſt.

The Clergy in their other Articles have ſtriven to take from them of the P. R. R. the means to live, in this they come to deprive them of the liberty of dying in the profeſſion of their Faith, againſt that ſo expreſs ſettlement of the Edict of *Nantes* in the 14th Article of the Particulars, *They of the ſaid Religion* (ſaith it,) *ſhall not be obliged to receive exhortations when they are ſick and nigh unto Death, whether it be by Condemnation of Juſtice or otherwiſe, of others than they of the ſame Religion; and they may be viſited and comforted by their Miniſters, without being moleſted.* And this point was judged to be of ſo great conſequence that the King ratified it by his anſwer of 1636. Art. 19. For his Majeſty there Ordained, *that the fourth Article of the particulars of the Edict of* Nantes *ſhould be entirely obſerved, with injunction to his Officers to hold their hand therein, on pain to anſwer it in their proper and private names.* Can there be any thing more oppoſite to the Declaration? The Edict of *Nantes* wills that the ſick of the P. R. R. ſhall not be obliged to receive Exhortations of others than thoſe of their own Religion, and the Declaration on the contrary wills, that they be obliged to ſuffer the Pariſh Prieſts and Aldermen to enter into their houſes without their conſents, and without being called. How ſhall we

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agree theſe two ſettlements ſo contrary? For to ſay that the Declaration only permits the Pariſh Prieſts to preſent themſelves to the ſick to know their minds, not to make any exhortations unto them, this is in truth to ſay nothing at all. For where is the Pariſh Prieſt that ſeeing himſelf Maſter of the Chamber of a ſick perſon, will not adventure to ſpeak ſomewhat unto him for to gain him? And if any attempt to hinder him, what uproar and what Miſchief ſhall not follow upon it? They will cry Rebellion againſt thoſe that aſſiſt the ſick. They will pretend that they offer violence to the Pariſh Prieſt who making himſelf to be heard through the Windows, the neighbourhood and almoſt all the people will run thither in a tumult, break open the doors, throw themſelves in a fury into the Chamber of the poor agoniſing perſon, who ſhall at the ſame time ſee himſelf miſerably moleſted, all his Family terrified and diſcomforted, at what time as he ought to be leſt in repoſe, to bethink himſelf of his Salvation. And how many other Miſchiefs will this permiſſion given to the Pariſh Prieſts draw after it? For the leaſt word that one can ſay to them to free ones ſelf from their urgencies and importunities ſhall be taken for an attempt on his perſon; their perſons ſhall be ſeized who let fall any word wherewith they are not ſatisfied, they will drag them to Priſon, they will in the concluſion condemn them to ſo great Fines and ſuch rigorous reparations, as are to be ſeen by divers examples in many places. Humanity it ſelf ought to oblige unto more compaſſion to Families who are in ſorrow, and not to eſtabliſh means to give trouble over and above to a wife that hath more than enough by the ſickneſs of her Husband, or to a mother that is weeping over a Child ready to give up the Ghoſt, or to Children that have their hearts wounded for the ſad eſtate of their Father.

Furthermore, if a man be in a Phrenzy by the heat of a violent Feaver, and he in the diſtraction of his ſpirit let fall any word conrary to his intention before the Pariſh Prieſt; they will quickly lay hold on it as a good and formal Converſion, and thereupon they will drive out of his Chamber all thoſe that attend him: They will hale away the Wife from her Husband, and the Husband from his Wife, under pretext that the ſick hath changed his Religion, and ought to have the liberty of his Conſcience.

And if any perſon dye in this Phrenſie, they will ſeize on his Body, and interr him after the Ceremonies of the C. A. R. R. though he never had any thoughts on it. Yea, and force his Children to leave the Church wherein they were born, and paſs over to that in which they pretend their Father dyed, by vertue of the 45th Article of this Declaration, which imports, *That the Children of the Fathers, who departed in the R.C.A.R. Should be brought up in the ſaid Religion.* But if the ſick man eſcape, they will conſtrain him to go unto the Maſs, and hinder him from returning to the P. R. R. by vertue of the Declaration againſt the Relapſed, though he never thought in the leaſt to quit his belief; and if he have ſaid any thing it hath been the pure effect of his Feaver, in a time when he knew not what he ſaid, and when he was not himſelf. And above all this, they will conſtrain his Children alſo to go unto the Maſs, in conſequence of this Declaration, which in the 45th Article Ordains, *That Infants whoſe Fathers have been Catholicks ſhall be brought up in the Catholick Church.* Is it poſſible to be any miſery like to this?

There is alſo herein another inconvenience which muſt not here be forgotten: which is, that the Pariſh Prieſts, when they preſent themſelves to the ſick, put to them captious and artificial queſtions, upon deſign to entangle and ſurprize them, for example, they will ask them *whether they would not be of the true Faith? whether they be not willing to believe the pure and ſound Doctrine? whether they would not live and dye in the true Church?* and other ſuch like things. To which, if a man anſwer only one, *Yes*, Immediately they take this word for an abjuration, and at the ſame time they put his friends from him, becauſe they pretend by this one *Yes*, that the man is become a good Roman Catholick.

They muſt not pretend to put them of the P. R. R. into ſhelter againſt all theſe diſorders, by the preſence of the Judge and the Magiſtrate, whom the Declaration wills to accompany the Pariſh Prieſts. For the Pariſh Prieſts? will chooſe the Judges and Officers according to their liking; and they will find many as ill-diſpoſed as the Pariſh Prieſts themſelves; and who far from moderating them, will puſh them on to undertake any thing. So that their preſence inſtead of helping, many times will hurt, becauſe it giveth more authority to that which he doth, and the ſick and his friends are leſs able to cauſe a Judge to depart, than a ſimple Pariſh Prieſt.

But if on the other hand the Pariſh Prieſt and the Judge tranſported with zeal, be minded to report the Declaration of the Sick otherwiſe than he hath made it, what means hath he to make the truth known? will he oppoſe the Teſtimony of his freinds and the ſtanders by? why they will be ſuſpected, and ſhall not be believed to the prejudice of the Judge and the Pariſh Prieſt. Neither ſhall they for the moſt part of the time ſerve themſelves of their Teſtimony, becauſe the Judges and Pariſh Prieſts do

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commonly ſend all people out of the ſick mans Chamber whereinto they enter, this is a Miſchief for which there is no remedy but by revocation of this Article.

For the other Eccleſiaſticks and Religious, it may ſeem that the declaration doth not give them ſo much power, becauſe it wills that they be ſent for by the ſick. But at bottom this limitation is a fruitleſs remedy, for that when a Monk hath a mind to ſee a ſick perſon, he will always find perſons enough who will teſtify that he deſired and ſent for him; and experience hath already made us ſee ſufficiently that theſe witneſſes will never be wanting; in ſuch ſort, that upon their report, a poor ſick perſon well ſetled in his Religion, and that hath no deſign to change it, ſees thoſe perſons enter into his Chamber, whoſe preſence alone is capable to trouble his Spirit.

This Article therefore which concerns the ſick, being of ſo ſad and deſtructive conſequence, and caſting them of the P. R. R. into dangers which they cannot think of without uttermoſt conſternation, they do demand with moſt profound Humility, and yet at the ſame time with the moſt vehement ardour of their Souls, the revocation thereof whole and entire. To be content with a moderation herein were to no purpoſe, becauſe there needs no more than the leaſt ſhadow of permiſſion to the Pariſh Prieſts to carry them beyond all Bounds. Witneſs the Declaration which permits them not to go in to any ſick without a Judge or an Alderman, or a Conſul. And yet we ſee they go boldly beyond this Rule, and intrude alone into the houſes of the ſick; and in the ſame manner the ſimple Prieſts and Monks go without a Magiſtrate, and without calling, becauſe they have the power in their own hands, and they have nothing to fear whatſoever they enterprize. The King therefore may be pleaſed to conſider that the yoke which this Article impoſeth on them of the P. R. R. is unſupportable, and that he may diſcharge them thereof according to Juſtice, without which it may be ſaid moſt truly, that they cannot any longer ſubſiſt in the Kingdom, becauſe they have no longer any liberty to live or dy in repoſe.

ARTICLE XLIX.

Hoſpitals.

That the poor ſick Catholicks and thoſe of the P. R. R. ſhall be received indifferently into the Hoſpitals in all places, without being conſtrained by violence to change their Religion: and the Miniſters and others of the P. R. R. may go and viſit and comfort them of the ſaid R. on condition that they make no Aſſemblies, Prayers, nor Exhortations with a loud voice which may be heard by the other ſick.

THe end of this Article deſtroyes the beginning. For if it be not permitted to them of the P. R. R. to make Prayers nor Exhortations in the Hoſpitals which may be heard by others; certainly their ſick can neither be viſited nor comforted, and therefore cannot remain in the Hoſpitals. For it is well known in what manner the Hoſpitals are made; every ſick perſon hath not his Chamber apart; there are alwayes many together, and often two in the ſame bed. It is therefore impoſſible to ſpeak unto one without being heard of ſome others; and it comes all to one to exclude the P. R. R. from the Hoſpitals, as to receive them upon an impoſſible condition.

But over and above this, the Clergy have alſo propoſed another ſcope unto this Article, which yet every one cannot perceive; ſo going on to ſurprize them who pierce not into their ſecret intentions, for in cauſing it to be ordained, *that the Catholicks and thoſe of the P. R. R. ſhould be received indifferently into Hoſpitals in all places*; This is to hinder them of the ſaid Religion from aſſiſting their poor ſick in their particular houſes, and to conſtrain them to cauſe them to be carried to their Hoſpitals, where the Prieſts and Monks will not fail to belabour them, for to cauſe them to change their Religion, ſo that in conſenting that they may enjoy the Hoſpitals they conſent to nothing at all; becauſe they add thereunto a condition which takes from them in thoſe places the means of being viſited and comforted by their Miniſters. And at the ſame time forbid them thoſe houſes wherein they may be aſſiſted in their bodies without prejudice to the liberty of their Conſciences, and conſolation of their Souls. This Article therefore deſerves to be reſcinded; and there is no need to add any thing in this matter to the Edict of

Nantes,

Nantes, which in the twenty ſecond Article runs thus. That the *Sick and the Poor may be received into publick Hoſpitals, Spittles and Alms-Houſes*, without difference or diſtinction in regard of the ſaid Religion.

ARTICLE L.

Infants Expoſed.

That Infants which are, or ſhall be expoſed ſhall be carried into the Hoſpitals of the Catholicks, to be nouriſhed and brought up in the Catholick Religion.

ARTICLE LI.

Alms of Chapters.

That the Alms which are at the diſpoſal of Chapters, Priors and Rectors, be made by themſelves, or by their Order at the places of their foundation, or Church doors, to the poor, as well Catholicks as thoſe of the P. R. R. and that in the preſence of the Conſuls of the place. And as for Alms which are to be diſtributed by Aldermen or Conſuls, they ſhall be dealt publickly at the Gate of the Town houſe, in the preſence of the Priors or Vicars of the place who may thereof keep Record.

ARTICLE LII.

Adminiſtration of Hoſpitals and Spittles.

That the Hoſpitals and Spittles, of the foundation of Corporations be ruled by the Conſuls of the place.

THeſe three Articles are altogether uſeleſs.

ARTICLE LIII.

Feſtivals.

That they of the P. R. R. keep and obſerve the Feaſts inſtituted by the Church, and may not on the dayes which are to be obſerved in thoſe Feaſts ſell nor retail in open Shops, and that their Handicrafts likewiſe work not out of their Chambers and Houſes cloſe ſhut on the ſaid prohibited dayes, in any Trade whoſe noiſe may be heard without by thoſe that paſs by, or by their Neighbours, according to the twentieth Article of the Edict of Nantes, *for which purpoſe the ſaid Feaſts ſhall be publiſhed by the ſound of a Bell, or proclaimed by the diligence of the Conſuls or Aldermen.*

VVHat makes this Article here which is nothing elſe than the twentieth of the Edict of *Nantes*, wherein ſufficient proviſion is made for the obſervation of Feaſts? Notwithſtanding, the Clergy would not have given themſelves the trouble to copy out ſo long an Article for nothing: And this without doubt is their deſign; Namely, to cut off the end of this twentieth Article of the Edict in which it is ordained, *That the inquiſition after the violation of the Feaſts, ſhould not be made by any other than the Officers of*

Juſtice. And in place of thoſe words they ſubſtituted theſe, *That the Feaſts ſhould be declared by the ſound of a Bell, or proclaimed by the diligence of the Conſuls or Aldermen,* but this addition is of little benefit; inſtead whereof the end of the twentieth Article is abſolutely neceſſary to repreſs the ill humour of the Pariſh Prieſt and other Eccleſiaſticks, who will pretend to be Competent Parties againſt them of the P. R. R. in the not obſervation of Feaſts, and who will bring againſt them an infinity of Suits if they be not excluded from this inquiry by attributing it to the Officers of Juſtice only. Therefore this Article of the Declaration making a breach upon the Edict ought to be expunged, to the end that that of the Edict may abide in force.

ARTICLE LIV.

Sale of Meats on dayes forbidden.

That they of the P. R. R. may not retail or ſell Victuals publickly on the dayes which the Catholick Church hath appointed for abſtinence therefrom.

THis Prohibition is needleſly made againſt them of the P. R. R. For they will not give this occaſion of offence to the Catholicks.

ARTICLE LV.

Ringing of Bells.

That the Bells in the Temples of them of the P. R. R. in the places where the exerciſe is permitted, ceaſe to Ring from Holy Thurſday *at ten of the Clock in the morning, untill Holy* Saturday *at mid day, as thoſe of the Catholicks are wont to do.*

IF the Bells of thoſe of the P. R. R. were rung at divers hours of the day: If they were in great number to make much noiſe: or had a ſhrill ſound, or had an harmonious chime like thoſe which are heard on the Feaſt dayes, and upon occaſions of Joy, it would be thought leſs ſtrange that they would impoſe ſilence on them ſo long as thoſe of the Catholicks are ſilent. But thoſe Bells which are never more than one in every Temple, and which ring not but one moment in the day, to give notice of the hour of the Sermon; and whoſe ſound is exceeding ſimple; there is no more reaſon to cauſe the Bell to ceaſe which calls to the Temple, than that of the Clock which tells the hour of the Sermon and Prayers.

ARTICLE LVI.

Bells in Temples, in places of Citadels and Garriſons.

That in Towns and Places where there are Citadels or Garriſons by our Order, they aforeſaid of the P. R. R. may not aſſemble by the ſound of a Bell, nor place any in their Temples.

THe ſame deſign which the Clergy have already made appear in divers Articles, is remarkable alſo in this; It is this, that they would bring the Fidelity of thoſe of the P. R. R. into ſuſpition, as if there were ſome cauſe to fear that they would make uſe of their Bells, as a ſignal to betray the Places where there were a Citadel or a Garriſon. But the knowledge which his Majeſty hath of their inviolable zeal, and faithful affection which they have unto his Service, will cauſe him to pierce through all the vain Clouds

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of unjuſt ſuſpitions which they would give him, and to revoke an Article ſo injurious to his Subjects whoſe obedience is without reproach, and who deſerve not in this point to be treated otherwiſe than the reſt of their fellow Citizens and Country Men.

ARTICLE LVII.

Judgment of the validity of Marriages.

And being we have been informed of certain actions occurring, not yet decided by any Decrees, to prevent altercations and differences betwixt our Catholick Subjects and thoſe of the P. R. R. We ordain, that the Marriages made and contracted in the Catholick Churches, or before their proper Rector ſhall not be judged but by the Officials of the Biſhops, who may take Cognizance of their validity or invalidity. And if the ſaid Marriages be made in the Temples of thoſe of the ſaid Religion or before their Miniſters, in this caſe, if the Defender be a Catholick, the ſaid Officials ſhall have the Cognizance thereof in like manner; and if the Defender be of the P. R. R. the Royal Judges ſhall have the Cognizance thereof; and by Appeal the Chambers of the Edict.

THis is a rude blow which the Clergy would reach the Edict of *Nantes* in favour of the Officials of the Biſhops. For the Edict in the 41 Article of the Particulars had ordained, that the Cognizance of Proceſſes concerning Marriages ſhould appertain to the Judges Royal; and by Appeal to the Chambers of the Edict, then when both Parties are of the P. R. R. not attributing the Cognizance to the Officials, but when the one of the Parties is of the C. A. R. R. And ſo much the more if he be Defendant. But the Article of the Declaration is contrary hereunto in two manners. For firſt, It wills that the Marriages which are made before the Pariſh Prieſts or in the Catholick Churches, ſhould be judged by the Officials of the Biſhops, though the Defendant be of the P. R. R. Secondly, this Article is couched in ſuch ſort, that even when both the Parties are of the P. R. R. It gives to underſtand that notwithſtanding, if their Marriages were made in the Churches of thoſe of the C. A. R. R. or before their Papiſh Prieſts, it ſhould belong for all that to the Officials to take Cognizance and Judge thereof. Thus here they of the P. R. R. who are in no ſort at all juſtifiable by the Eccleſiaſticks, are ſubjected unto their Tribunals: and what may they expect from Judges prejudiced and paſſionate, but rigorous condemnations? This Article then takes them of the P. R. R. out of the hands of the Kings Judges, to put them in the hands of the Officials. This is properly to repeal the Edict, whoſe ſettlement in this matter is ſo Juſt and ſo Reaſonable, that the new Commentator who hath imployed all his Spirits to endeavour to take away this Sacred Buckler of the Edict from them of the P. R. R. hath notwithſtanding ſaid nothing at all to elude this 41 Article of the Particulars: on the contrary, he hath elſewhere confirmed it by the conference of *Fleix* on the 23 Article of the Generals. So alſo the uſage hath alwayes been hitherto conformable to the Edict. They of the P. R. R. have hitherto never pleaded in cauſes Matrimonial, but before the Judges Royal and thoſe of the Chamber of the Edict. This is therefore an innovation, which the King out of the deſign which he hath to cauſe *the Edict of* Nantes *to be exactly obſerved*, without doubt cannot ſuffer.

ART. LVIII.

ARTICLE LVIII.

Tythes infeoft.

That Criminal Cauſes in which the Eccleſiaſticks are Defendants, may be handled before the Royal Judges and the Stewards, and in caſe of Appeal before the Parliaments, and that the Chambers of the Edict may not have Cognizance of the propriety nor of the poſſeſſion of Tythes, no not of thoſe that are infeoffed, nor of other Rights, Dues, and Demains of the Church; with Prohibition to the ſaid Chambers of the Edicts to take any Cognizance thereof.

ALL this whole Article was contrived by the Clergy for no other purpoſe than to foiſt into it one word which doth claſh with the Edict, and enervate the powers of the Chambers appointed in favour of them of the P. R. R. For the Edict having declared in the thirty fourth Article, *That the ſaid Chambers ſhould take Cognizance and judge Soveraignly, and without appeal by Decree privative to all others the Proceſs moved or to be moved, in which they of the P. R. R. were Parties Principal or Security, Plaintiff or Defendant, in all matters Civil or Criminal*; it after adjoyns this exception; *except notwithſtanding all matters of Benefices and the poſſeſſion of Tythes not infeoft &c.* The Edict then takes not from the Chambers allowed them of the P. R. R. the Judgement of Tythes but when they are not infeoft, and the Declaration on the contrary prohibits them the Cognizance of Tythes even infeoft. Is not this I, and nay, *pro*, and *con*, Affirmative, and Negative? In a word, the moſt formal oppoſition that can be imagined? if then the King will that the Edict be exactly obſerved, as cannot be doubted after the ſolemn proteſtation that he hath made thereof, it is impoſſible that this clauſe ſhould ſubſiſt, and it ought neceſſarily to be revoked.

ARTICLE LIX.

Reparation of Churches and Presbyteries.

That thoſe of the ſaid P. R. R. pay the impoſitions ordained as well for the re-edification, and reparation of Parochial Churches and Rectories, as for the entertainment of Catholick School-maſters and Regents; notwithſtanding that they may not be rated in regard of the Head-Money which may be ordained for this durpoſe, according to the ſecond particular of the Edict of Nantes.

THey ſay commonly the end Crowns the Work: but here it deſtroys and ruines it. For we muſt remember that the Preface of this Declaration imported that it had for its ſcope to cauſe the Edict of *Nantes* to be obſerved, and the Decrees ſince interpoſed according to their form and tenure. But the Clergy having loſt all memory of this Project, ſuggeſts here an Article which equally repeals the Edict, and all the Decrees which have hitherto treated upon this matter, which is the *re-edification and reparation of Pariſh Churches, Rectories, with the entertainment of Catholick School Maſters and Regents.*

For as for the Edict of *Nantes*, it is ſo formal that it is an aſtoniſhment to any one, doubtleſs, to ſee it cited in this place as conformable to this Declaration. Thus it ſpeaks in the ſecond Article of the Particulars, which is alledged in this place. *They of the ſaid Religion may not be conſtrained to contribute to the Reparations and conſtructions of Churches, Chappels, Preſbyteries, nor to buy Ornaments for Prieſts, Lights, founding of Bells, holy Bread, rights of Guilds, hiring of houſes for reſidence of Prieſts and Religious Perſons, and other ſuch like; if they were not obliged by their Foundations, Endowments, or other Settlements made by themſelves,*

ſelves, their Authors and Predeceſſors. He that compares with this Article of the Edict that of the Declaration, ſhall find betwixt them the moſt perfect contrariety in the World.

The Edict of *Nantes* ſaith, *That they of the P. R. R. may not be conſtrained to contribute to the reparations, and buildings of Churches and Presbyteries*, and the Declaration ſaith, they of the ſaid Religion ſhall pay the impoſitions that are appointed for the re-edification or reparation of Pariſh-Churches or Parſonage-Houſes. Nor indeed is black more oppoſite to white, and the day to the night, than the Edict and the Declaration are in this point.

Beſides, it is a thing worthy of conſideration, that not only the Edict hath exempted thoſe of the P. R. R. from Reparations, re-edifications and buildings, both of Churches, and Parſonage-houſes; but alſo the Author of the Edict *Henry* the Great, and *Lewis* the Juſt his Son, both of glorious and immortal memory, have afterwards confirmed this exemption throughout, ſo many times as occaſion was preſented, as may be ſeen in their anſwers to the Papers of 1606. Art. 23, 1623. Art. 19, 1625. Article 4.

And not only the Edict and the Royal anſwers which are the explications and ſequels thereof, have eſtabliſhed this right in favour of them of the P. R. R. But alſo it is certain that the Decrees both of the Council, and Chambers of the Edict have been alway conformed thereunto. There are found four decrees of the Council that make Proofs of this. The firſt is of the fourth of *March* 1602. By which *Francis Boutillon* and others making profeſſion of the P. R. R. at *Quellebeuf*, were diſcharged of the re-edification of the ſaid Church at *Quellebeuf*, and the Catholicks of that place, their Adverſaries were condemned to reſtore unto them that which they had paid, both the Principal and Coſts. The ſecond was of the one and twentyeth of *Auguſt* following, by which the Inhabitants of the P. R. R. of *Conde* upon *Noireau* were diſcharged, without regard to the ſentence of the Baily of that place, of the rate ſet upon them for the re-edification of the Church and Altar of that Burrow; with a prohibition to the Parſon and the Catholick Inhabitants to rate them for thoſe reparations, on the pain of five hundred Crowns, and to anſwer in their own proper and private names. The third was of the twenty eighth of *Auguſt* 1623. which diſcharged the Inhabitants of the P. R. R. of the Country of *Bearn*, from contributing to the reparation of the Churches and Covents of the Catholicks, as well as the Catholicks from contributing to the building and re-edification of the Temples of thoſe of the ſaid Religion; making thoſe two things equal and reciprocal; the which Decree was enregiſtred by the Parliament of *Pau*, the firſt of *July* 1624. And agreeable to ſo authentick a ſettlement, my Lord the Count of *Gramont*, Governor and Lievetenant General for the King in his Kingdom of *Navarre*, and in his Country of *Bearn*, gave forth his Ordinance on the twenty third of *June* 1642. By which he condemned the Jurats of the place of St. *Suſanne* to be arreſted, and carried to the Priſon of the Caſtle of *Orther* for having commanded the Inhabitants of the P. R. R. of that place, to work in the reparation of the Pariſh Church there, and for having ſeized their Goods upon their Refuſal. The Fourth Decree was of the Counſel of the fourth of *May* 1650. by which the Inhabitants of the C. A. R. R. of the Pariſh of St. *Thomas* in the Town of St. *Lo*, were debarred upon their own proper Petition, tending to cauſe thoſe of the P. R. R. to contribute to the ſum of 5000. Livers, which was to be raiſed on the Pariſhioners in common for the re-edification of the Church of Saint *Thomas*; notwithſtanding that the Catholicks alledged that the ſaid Church had been heretofore demoliſhed by them of the P. R. R. during the Troubles.

As for the Chambers of the Edict, they have given like Decrees in ſo great number, that their multitude only hinders from citing them, ſo that this queſtion hath not been dubious in the Parliament of *Normandy* it ſelf, and the uſage of the *Palais* of that Court hath been ſo conſtant to diſcharge them of the P. R. R. that they Condemned them alſo to pay coſts, who had the raſhneſs to aſſail them in this matter of reparations of Churches and Parſonage-houſes, of which thoſe of the ſaid Religion have the Decrees in readineſs to juſtifie the truth of their Allegation in caſe there be need. What ſtrang ſurprize then is this to ſee at this day a practice of Juſtice ſo well eſtabliſhed to be changed all at one blow, and to repeal a Poſſeſſion founded on the Edict, on the Anſwer-Royal, On the Decrees of the Council and the Chambers of the Edict, without any one appearing to the contrary, to the time of this Declaration.

The Preface of this Declaration it ſelf ſetting down—*That what hath been Judged and decided by the Decrees ſhould be firm for ever, and executed as a Law inviolable.* A Maxim ſurely, which is one of the greateſt ſurpriſes that the Clergy have made upon the Juſtice of the King, as hath been ſhewn in the beginning. But notwithſtanding that this Maxim cannot be received in other things, the exemption granted unto them of the P. R. R.

in reſpect of the Churches and Parſonage houſes ought to paſs for a Law inviolable, ſince it hath been judged and decided in all occurrences by the Decrees of the Council and Chambers of the Edict; Decrees which are ſo much the more indiſputable becauſe they are founded on the Law, which is the Edict of *Nantes*.

What can the Eccleſiaſticks then alledge for to colour their pretenſions? All that they have in their mouths is a vain conſequence which they draw by a falſe reaſoning, and which ſerves only to ſhew how ill founded they are. They ſay that they of the P. R. R. do indeed pay Tythes to the Parſons; and by conſequence they ought alſo to contribute to the Charges of Churches and Parſonage-houſes. But there can be nothing leſs reaſonable. For there is found in the Edict one expreſs Article which obligeth them of the ſaid Religion to pay the Tythes. But ſo far it is from having condemned them to contribute to the repaires of the Churches, and building Parſonage-houſes; that on the contrary it hath one to exempt them. They cannot then argue rightly from tenths to reparations. And if one might draw a conſequence from the one to the other, they of the P. R. R. might as well have good grounds to maintain, that becauſe they are exempt from Reparations, they ought not to be ſubject unto Tythes: as the other think they have good ground to maintain, that becauſe thoſe of the ſaid Religion are ſubject to Tythes, therefore they ought to contribute to reparations.

But the principal foundation of this affair is indeed, that they of the P. R. R. were not made ſubject unto Tythes but by the pure and only authority of *Henry* the Great, who would have it ſo that he might give that ſatisfaction to the Eccleſiaſticks; for at the bottom, the Pariſh Prieſts are not the Paſtors of them of the P. R. R. and do them no manner of ſervice in Spiritual things; they are not bound to entertain them, but only their own Miniſters who take care of their Souls; which alſo King *Henry* the fourth knew ſo well, that for to indemnify them in a thing from which their Religion did exempt them; he was willing to pay them yearly the ſum of 45000. Crowns for the ſubſiſtence of their Miniſters, to the intent that this ſum might be in the place of the Tythes which they ought not to have paid. With what appearance of Reaſon then can they draw a conſequence from Tythes to Reparations; being the payment of Tythes themſelves is a charge to which they of the P. R. R. were ſo little ſubject, that the King himſelf thought that it was Juſt for him to Indemnify them in that particular? Would it not be a caſe very deplorable, that the money being taken away which was expreſly allowed them to mitigate their payment of Tythes; yet notwithſtanding nevertheleſs, the Tythes ſhould obtain to oblige them to Reparations? And doth it not ſeem rather to be Juſtice to reſtore their Penſion of 45000 Crowns for to recompenſe the Tythes which they pay in conſideration of that ſum, than to will that they be charged with new payments for Reparations, from which they are exempt by all manner of Reaſon?

It were in vain to pretend to make that limitation valid, which is found in the end of this Article, where it is ſaid, *that they may not be Cottized, rated by the Poll*, i. e. that they may not be obliged to contribute, with reſpect to their Perſons; but only according to the proportion of their Lands and Inheritances which they poſſeſs in their Pariſhes, ſo that they who have neither houſes nor Lands ſhould pay nothing. This is a very ſad conſolation, which regards only thoſe miſerable perſons that have neither houſe nor home. And which is more, this ſort of rating is not ordinarily ſet, ſave only on Inheritances, ſo that to allow this exemption only to thoſe that have no eſtate in Lands, is to allow nothing in effect. The Edict it ſelf will not ſuffer a thought of this fruitleſs exemption. For can it be ſaid that when the Edict of *Nantes* exempts them of the P. R. R. from contributing to the Reparation of Churches and Parſonage-houſes, that its intention was only to diſcharge Perſons and not Lands? There is no appearance that any perſon would propoſe a thing ſo unreaſonable. For the Decrees of the Council and of the Chambers of the Edict alledged above do fully evince the contrary, by authentick deciſions which have been made in this matter during the term of more than threeſcore years; alwayes diſcharging thoſe of the P. R. R. which poſſeſſed Lands purely and wholly of theſe Eccleſiaſtick Reparations. Being then the Edict exempts the Inheritances as well as the Perſons; it follows clearly that this new Declaration in pronouncing that they of the ſaid Religion ſhould not be rated in regard of their heads, makes nothing at all for them, and that it cannot be otherwiſe looked on than as the ruine of the Article of the Edict. A ruine which infallibly draws after it that of his Majeſties Subjects who profeſs the P. R. R. For this will be a ſure means for the Eccleſiaſticks to ſpoil them of their Eſtates: becauſe that out of hate to their Religion, the Parſons, Treaſurers and Guardians of Pariſhes will make them bear almoſt all the Charges of theſe Reparations; as is ſeen of late by experience. They invent even every day a thouſand crafty ſhifts, for to charge all the load of expences on them, and to diſcharge thoſe of the C. A. R. R. And it will quickly be found, if there be no remedy, that all the mony

which

which ſhould be paid to the King, or imployed to the publick weal, will go to the re-edification of Churches, and building of Par ſonage-houſes, or trimming up of Altars. This Article then is one of them, the revocation whereof is of moſt importance, and his Majeſty ſhall do a thing worthy his Juſtice and his Royal bounty to condeſcend thereto, and to evacuate the Decrees and Judgements that have been given in conſequence thereof.

Thus they of the P. R. R. juſtify what they have undertaken; maintaining that this whole Declaration of the ſecond of *Aprill* 1666. is compoſed of nothing elſe but Articles either frivolous which deſerve not to have any place therein, or contrary to the Edict of *Nantes*, and by conſequence worthy to be rejected, as contrary to his Majeſties intention, who would that this perpetual and irrevocable Edict be exactly obſerved in his Dominions. This great Monarch who by God's example, whoſe living Image he is, hath no reſpect unto the appearance of mens perſons, and who heares the leaſt of his People as well as the greateſt of his Realm, is beſought to give to theſe obſervations, ſome moments of that equitable attention which he allows to all thoſe who implore his Juſtice: to the end, that knowing how reaſonable the complaints of his Subjects of the P. R. R. are, he may revoke a Declaration which is the Tomb of the Edict, the work of the Hate and Animoſity of the Clergy, the Ruine of the Liberty of Conſcience, and a ſourſe of Infinite Miſchiefs Publick and Private, and which will bring to the extremeſt miſery, more than a Million of perſons, whoſe Religion commends nothing unto them after the ſervice of God, above Fidelity unto their King; and whoſe carriage hath made the whole World to ſee, that the zeal to be good Chriſtians, and that of being good French-men, is in their hearts inſeparable.

The

THE SECOND DECLARATION OF

The same Second day of *April*, 1666. Entituled

AGAINST THE

RELAPSED AND BLASPHEMERS.

LEWIS, By the Grace of God, King of France *and* Navarr, *To all those to whom these Presents shall come, Greeting. Since it hath pleased God to give Peace unto Our Realm, We have applyed Our Cares to Reform the Disorders which the licence of the War hath introduced; and because the Violations of the Edicts of the Pacification were the most considerable, We have laboured to repair them exactly by Commissioners, as well Catholicks as of the P. R. R. whom We have sent for this purpose into Our Provinces, by whose Report We having understood that one of the greatest evils, and against which it was necessary to make some Provision, concerned the abuse which hath been introduced of late time, by which, many who professed the P. R. R. did abjure it to embrace the Catholick, and after they had participated of the most holy Mysteries, returned by a scandalous contempt and Sacriledge to their first Heresie. As also, that those who were engaged in holy Orders, wherennto they were obliged by Vows, quitted their Order, and forsook their Monastery, to profess the P. R. R. against which We believed We had sufficiently provided by Our Declaration of the Month of* April 1663. *having prohibited Our Subjects of the P. R. R. who had once made Abjuration thereof, to profess the Catholick Religion, and those who were engaged in the holy Orders of the Church, and to the Religious Men and Women, to quitt the Catholick Religion, to take up the P. R. R. upon any pretext whatsoever. But because these Prohibitions without any Penalty, have not produced the effect which We did promise our selves, We were obliged to give out a second Declaration of the twentieth of* June, *the last Year,* 1665. *By which We Ordained that the Relapsed and Apostates, should be punished by the Penalty of Banishment; which Declarations have also continued without effect, because those who were guilty of these Crimes, betook themselves unto the Chambers of the Edict, notwithstanding the Cognizance of that Fact was appropriated by the said Declaration, to Our Parliaments, to whom for this purpose We had addressed them, and that under pretext that We had not precisely forbidden the Cognisance thereof unto the said Chambers, to whom the Jurisdiction thereof could not pertain, Our Edicts being not made in favour of them who were convict of such Crimes, no more than of Blasphemies and Impieties uttered against the Mysteries of the Catholick Religion. Know therefore, that for these causes and other good considerations thereunto moving Us; By the Advice of Our Council, and of Our certain Knowledge, full Power and Royal Authority, We have said and declared, and do by these Presents, Signed with our hand, say and declare;*

declare; We Will, and it is Our pleaſure, that according to Our ſaid Declarations, all who are guilty and accuſed of the Crime of Relapſe or Apoſtacy, ſhall be judged by the Parliaments every one in his Precinct, and the Proceſs by them made and perfected, according to the Declaration of June 22, 1665. *as alſo in like manner, they who are convicted of Blaſphemy and Impieties uttered againſt the myſteries of the Catholick Religion, with Prohibition to the Chambers of the Edict to take Cognizance thereof directly or indirectly, under any pretext or occaſion whatſoever, under pain of nullity, and evacuation of the Proceedings, Coſts, Damages, and Intereſts of the Parties, and greater, if need be; which our Attorneys of the ſaid Chambers ſhall take notice of, upon pain of anſwering therefore: giving Commandment to our beloved and leige Counſellors holding Our Courts of Parliament, Baylifs, Stewards, and all other Our Officers and Juſtices to whom it appertains, that they cauſe theſe preſents to be Regiſtred purely and ſimply; and the contents thereof to be executed, kept and obſerved according to the form and tenure thereof; For ſuch is Our pleaſure. In witneſs whereof We have cauſed Our Seal to be put unto theſe Preſents, to the Copies whereof credit is to be given as to the Original, Given at St.* Germains *in* Laye *the ſecond day of* April, *in the Year of Grace,* 1666. *And the twenty third of Our Reign. Signed,* Louis; *and below. By the King* Phelypeaux.

Obſervations upon this Second Declaration.

AS this ſecond Declaration is brought forth in the ſame place and on the ſame day with the former, ſo is it conceived by the ſame Spirit. For the Clergy who ſuggeſted the former, are alſo the Authors of this, and the Character of the Eccleſiaſticks appears ſo viſible therein, that one cannot read it without perceiving immediately that it is their work, and that the Sacred name of his Majeſty was not ſet to it without a moſt evident ſurprize..

The Style alone of this Ordinance ſhews ſufficiently from whom it doth proceed, we need only conſider the terms it makes uſe of, to avouch that it is not the King that ſpeaks therein. For the P. R. R. is therein called Hereſie; they that have quitted it, and return thereto, are named Relapſed: The Prieſts and Monks which embrace it, Apoſtates and Sacrilegious; and thoſe that ſpeak at all as they think of matters in Controverſie, are qualified as Blaſphemers againſt the myſteries of the Catholick Religion.

All *France* knows that ſince the Edicts of Pacification, our Kings have never expreſſed themſelves in this manner, and there is not found any Declaration, Decree or publick Act, that have uſed theſe injurious terms. On the contrary, the Edict of *Nantes* in its ſecond Article hath forbidden all thoſe of the one and other Religion *to outrage or offend one another in Word or Deed, enjoyning them to contain themſelves and to live peaceably together as Brethren, Friends, and fellow-Citizens, upon pain upon the Tranſgreſſors to be puniſhed as infringers of the Peace and diſturbers of the publick Repoſe*, which was no other than a renovation of the Ordinance made in the Year 1570, by *Charles* the ninth, Confirmed by *Henry* the third in his Edicts of 1576, and 1577. and found ſo Juſt and Neceſſary by *Lewis* the thirteenth Father of his Majeſty, that he would expreſly re-iterate the ſame in his Declaration given at *Blois*, in the Year 1616. How is it poſſible to cauſe this prohibition to be executed, and to hinder them of the Catholick Apoſtolick Religion from outraging in Word and in Deed theſe of the P. R. R. if the Declarations themſelves which bear the Kings name, treat the Religion and Belief of the latter as Hereſie? For is it not to Authorize the other to call them Hereticks; a term which without contradiction is an injury of all other moſt outragious, and moſt capable to wound the hearts and provoke the Spirits of men: and ſo far off is this odious name from conſiſting with the deſign of their living together as Friends and Brethren, that it is certain that it is capable to make Brethren and themſelves irreconcilable enemies.

The Wiſdom and Juſtice of our Kings have cauſed them to condemn formally this factious name of Hereticks, and ſometimes to imploy the Authority of their Ordinances to baniſh it from the Writings and Language of their Subjects, in reſpect of them who profeſs the P. R. R. This may be ſeen by the anſwer of *Henry* the Great to the fourteenth Article of the Paper preſented unto him in 1602. by thoſe of the P. R. R. who complained that contrary unto the tenure of the ſeventeenth Article of the Edict *many Preachers, and the Advocates of the Parliaments of* Tholouſe, Bordeox, Province *and* Britain, *and other Benches of their Precincts did licence themſelves to hold ſcandalous diſcourſes, calling them of the ſaid Religion Hereticks*, whereupon it was enjoyned the Attorneys General

and their Subſtitutes thereof to inform *ex officio* on pain to anſwer it in their own proper private names. It may be ſeen alſo by the anſwer of the ſame King to the ſixth Article of the Paper of 1604. For they of the ſaid Religion having conceived that in the great Church of *Bazas*, there was left an inſcription made, during the troubles, in which were theſe words, *ab Hereticis Huguenotis*; it was ſaid that a *Commiſſion ſhould be given out to the Steward of* Bazas *for to cauſe them to be put out.*

Above all, the anſwer of *Lewis* the Juſt to the third Article of the Paper of 1615. reviewed and ratified by that of the third and ſixth of *May* 1616. is extreamly conſiderable. For they of the P. R. R. who ſaw that the Clergy would ſerve themſelves of the Oath which the King made at his Coronation *to extirpate Hereſies* to animate him unto their ruine, demanded that it would pleaſe his Majeſty to declare that this Oath did not reſpect them at all, nor imported any prejudice to the liberty of the Edicts of Pacification made in favour unto them; it was anſwered in theſe terms, *The King hath not intended in the Oath which he took at his Coronation to comprehend thoſe of the P. R. R. living in this Realm, under the benefit of his Edicts.*

Is it not then a thing wonderful ſtrange that againſt the ſettlement of ſo many Edicts; againſt the Declarations of four Kings, and particularly thoſe two great Princes, the Grand-Father and Father of his Majeſty; againſt the uſage of ſo many Years, and ſentiment of a whole Age, the Eccleſiaſticks have enterprized to give the P. R. R. the defaming Title of Hereſie, and to cauſe them who make profeſſion of this Doctrine to paſs for Hereticks in a Royal Declaration?

They have done it without doubt to make themſelves a Diſpenſation from the obſervation of the ſeventeenth Article of the Edict, which *forbids all Readers, Preachers and others who ſpeak in publick, to uſe any words, talk, or diſcourſes tending to ſtir up the People to Sedition; enjoyning them to contain and comport themſelves modeſtly, and to ſay nothing but what might tend to maintain the Repoſe and Tranquility eſtabliſhed within the Kingdom.* For having by ſurprize cauſed the Kings Declarations to talke after their manner, what will they not allow themſelves in their Chaires? What Licence will they not inſpire into their Auditors? What averſation and hate will they not draw upon thoſe whoſe Peace the Edict did intend to procure? Since after this their Countrymen conſidering them under the Maſque of Hereſie, will look on them no longer but with horror; and the example of the Parliament of *Bretaigne*, teſtifies very well how far this impreſſion may carry men. For amongſt the Parliaments of *France* this is one of the moſt eager againſt them of the P.R.R. and the Condemnation of *Mounſeiur de la Touche* whom they cauſed to be taken and burnt with cruel Torments for a Crime whereof he never had a thought, and of which the Providence of God was pleaſed to juſtifie him after his death in an admirable manner, is but too ſad a proof; and others no leſs convincing may be alſo alledged. Theſe tranſports are the Conſequents of the Licence which this Parliament hath alwayes given it ſelf to treat them of this Religion as Heretick, of which it hath taken ſo ſtrong a habit, that it condemned the laſt year by a Decree, the Bayliffs deputy of the Town of *Vitre* in 21 Livers Fine, for having ordained joyntly with other two Catholick Judges that the term of *Hereſie* imployed in the Writs of a Conplainant ſhould be raſed out. They of the ſaid Religion complain unto his Majeſty of this unjuſt Decree, and humbly demand of him the revocation of it; and they alſo at the ſame time do beſeech him to prohibit the Eccleſiaſticks and all others, and particularly the writer of the Gazets, whoſe writings are the more dangerous, becauſe they paſs into all places of Europe, to blaſt them by the name of Hereticks, being it cannot but tend to cauſe Sedition in the Eſtate, and to make Union and Concord amongſt his Majeſties Subjects to become impoſſible.

But though the Stile of this Declaration in which it delivers it ſelf be ſtrange, certainly the ſettlements which it contains are no leſs, and the Paſſion of the Eccleſiaſticks is here manifeſted without any coverture. For herein they ſpeak of three ſorts of Perſons, of the Relapſed, Apoſtates, and Blaſphemers of the Myſteries of the Catholick Religion. The two firſt are condemned to be Baniſhed out of the Kingdom; and the Cognizance of the Proceſs to be made againſt all the three, is taken abſolutely from the Chambers of the Edicts, and attributed intirely to the Parliaments. So it is, that the Clergy thruſt forward and advance alwayes their enterprizes againſt them of the P.R.R. to throw them at laſt, if they can, into deſpair. For in the Month of *April*, 1663. they have gotten a Declaration by ſurprize, againſt thoſe whom they call Relapſed and Apoſtates. But that ſaid nothing at all of thoſe others whom they call Blaſphemers againſt the Myſteries of the Catholick Religion. Afterwards in the Month of *June* 1665. The Clergy ſuggeſted another Declaration to expreſs and fix the Penalty which they would impoſe upon theſe pretended Relapſed and Apoſtates, cauſing them to be condemned unto perpetual Baniſhment. But the Chambers of the Edict

were

were not forbidden to take Cognizance thereof. In the end the Animoſity of the Clergy being not yet ſatisfied, and fearing they had not yet got force enough to Baniſh thoſe out of the Realm whoſe abode in *France* is to them inſupportable; they would give them the laſt blow in 1666. Procuring this Declaration, which leaves them no means who ſhall be accuſed for Relapſed or Apoſtates, or Blaſphemers againſt the Catholick Religion, to bring themſelves before the Chambers of the Edict, to the end they may find no ſhelter any where againſt the ardour of the purſuit of their Adverſaries.

It is eaſie to ſhew that in all theſe Heads the King is impoſed on, and that they have ſurprized him in his Religion and Equity.

Of the Relapſed.

As for the Relapſed, the Eccleſiaſticks have given his Majeſty to underſtand, as it appears by the firſt Declaration of the Month of *April* 1663. That he ſhould not ſuffer the profanation and impiety of thoſe *who for the conſiderations of Marriages and other like Motives, after they had made Abjuration of the P.R.R. and profeſſion of the Catholick Religion turned to their firſt error.* And certainly it is true that thoſe who out of an impious and profane ſpirit, Sport themſelves ſo with the Myſteries of R. or that ſeek only to deceive the World with a diſſembled profeſſion and for intereſts meerly humane, are infinitely condemnible and deſerve to be puniſhed exemplarily. But under this pretence, the Clergy, by a viſible artifice have cauſed a general Law to be made againſt thoſe who would return unto the profeſſion of their firſt belief, whatſoever their motive be, and although their return be altogether diſintereſſed, and though they have no other end of their change than the repoſe of their Conſciences.

In this the ſurprize appears manifeſtly. For, is it credible that the King would force by the ſeverity of his Ordinances and by rigorous penalties, a perſon wounded in his Soul, to ſtay againſt its reſentments in a Religion which it eſteems not good, and wherein it hath no hope to be ſaved? If a man through infirmity, or ignorance, or by ſome temptation which dazles his Spirit and ſurprizes his heart, ſuffers himſelf to be tranſported to quit his Religion, and afterwards a ſerious reflection, or more ample inſtruction, give him apprehenſions, and perſwade him that he cannot be ſaved but by reentring into the Church from which he was departed; is it poſſible that any ſhould deſire either to conſtrain or puniſh him whilſt he acts by this Principle, and hath no other motive but the diſcharge and duty of his Conſcience?

His Majeſty knows that of all things in the World, Conſcience is moſt free, and that the authority of thoſe Soveraigns whoſe Yoak is born by the whole earth, pretend not to have a right to conſtrain it. If St. *Bernard* had not ſaid it in his time, *That Faith is to be perſwaded and not to be commanded, (fides ſuadenda eſt non imperanda.)* Reaſon it ſelf hath ſpoken it enough; and the example of the King of Kings affords us thereof a good proof. For this adorable maſter to whom the whole World oweth obedience, hath never imployed the Terror of his Thunder, nor the greatneſs of his Authority to oblige men to believe his Goſpel. He hath not uſed in this his deſign any thing but the truth of his Myſteries and the Preaching of his Apoſtles. *Faith* (ſaith St. *Paul*, Rom. 10. 17.) *is by hearing, and hearing by the word of God*, he ſaith not that Faith is by hearing of Declarations, nor of Decrees, nor of Menaces, but of that Divine Word whoſe perſwaſion alone is capable to beget it in mens Spirits.

How then would they put on the King to enforce man by the terror of his Baniſhments to continue in that Religion which he approves not? For what can come of this conſtraint? But only that he ſhould be inwardly of one Religion; and outwardly of another; that is to ſay, that he ſhould be an Hypocrite, Sacrilegious, and impious who prophanes two Religions at once; who doth violate the one by the thoughts of his heart, and the other by the words of his mouth, and actions of his body. Or to ſpeak more truly, he will be a man without Religion. For he that ſerves himſelf of two Religions at once hath none at all, and differs very little from an Atheiſt. The King himſelf cannot have confidence in him, nor be aſſured of his Fidelity. For how ſhall one believe that his obedience was ſincere towards his Prince, whilſt it is diſſembled towards God?

Finally, the Edict of *Nantes* needs only to be conſidered, for to avouch that the Declaration intituled againſt the Relapſed, can be nothing elſe than a ſurprize. For it is manifeſt that that Edict gives an entire Liberty of Conſcience without exception to them of the P. R. R. without diſtinguiſhing of thoſe that are born in it, and thoſe that come over to it, betwixt them that have alwayes followed it, and thoſe that return after they have quitted it for ſome time.

The

The ſixth Article of the Generals expreſſeth it ſelf in theſe Terms, *That we may not leave any occaſion of troubles and differences amongſt our Subjects, We have permitted and do permit them of the ſaid P.R.R. to abide in all the Towns and Places of this our Realm and the Countries under our Obedience, without being inquired after, vexed, moleſted, nor conſtrained to do any thing in the matters of Religion againſt their Conſcience, nor by reaſon thereof to be ſought out in their houſes and places where they are pleaſed to dwell.* According to this Article then all thoſe that are of this Religion of what ſort ſoever they be, may dwell ſafely and peaceably in their houſes; and the Declaration on the contrary Baniſheth them from all places of the whole Realm, one part of them of that Religion, *i.e.* thoſe who return thereto after ſome ſlight change.

The firſt Article of the Particulars is alſo more conſiderable and more expreſs. For it gives ſuch an extent to this liberty of Conſcience, that no perſon is therefrom excluded, making uſe of theſe words, *The ſixth Article of the ſaid Edict, touching liberty of Conſcience, and permiſſion to all his Majeſties Subjects to live and abide in this Realm, ſhall take place and be obſerved according to its form and tenure, as well for Miniſters and Schoolmaſters, as for all others who are, or ſhall be of the ſaid R. whether they be Inhabitants of this Kingdom, or others.* It cannot be doubted, that this Settlement doth comprize thoſe whom they call Relapſed, ſince it ſpeaks not only thoſe which *are*, but thoſe alſo which *ſhall be* of the P.R.R. authorizing alſo thoſe perſons that may return thereunto hereafter, as well as thoſe who have not departed from it at all.

This hath been ſo conſtant from the time of the Edict, that the Edict it ſelf wills, that this Liberty of Conſcience ſhould be extended unto thoſe who before were returned to the P.R.R, and that it hath in it one Article to hinder all inquiry after them, notwithſtanding any ſecurity that they might have given for aſſurance of the contrary. This is in the ninth Article, which imports, *That thoſe of the P.R.R. ſhould not be any ways conſtrained, nor continue obliged, by reaſon of any abjurations, promiſes, or Oaths which they have made heretofore, or ſecurities that they had given, concerning any matter of Religion, and that they might not be moleſted or troubled therefore in any ſort whatſoever.* It is therefore without all reaſon that any one ſhould make uſe of this Article againſt them, who after the Edict, re-aſſume the Religion which they had abjured, as if the intention of the Law-giver had reſpected that only which was paſt. For before the Edict, the Liberty of Conſcience not well eſtabliſhed throughout the Realm, and the Records being full of Decrees, of Arreſts againſt the Bodies, and other rigorous ſentences againſt thoſe, who notwithſtanding their abjurations and ſecurities had changed once more, it was therefore neceſſary to provide for that. But by the Edict this liberty being ſo plainly and generally granted to all people, as is ſeen by the Articles already rehearſed; the thing was not afterwards any more in queſtion, and there were no more Sureties to be taken of thoſe who after their abjuration ſhould change in the future, for that they were compriſed in the common liberty of all perſons within the Realm.

It is not poſſible to have any doubt of this matter, when it is conſidered, that until the Declaration 1663, there was never any inquiry nor purſuit made againſt thoſe who returned in this manner. An indubitable proof that they were within the terms of the benefit of the Edict. Otherwiſe we muſt accuſe all the Attourney-Generals, and all their Subſtitutes to have been ignorant of their duty, or not to have executed their Office for ſo long a ſpace of time. And how come the Eccleſiaſticks that are ſo active, and ſo vigilant againſt thoſe who depart from their Communion to enter into another which they hate, to have ſlept ſo many years without enterpriſing to diſquiet them by Juſtice? That Decree it ſelf given by the Council of Eſtate, *September* 18. 1664, to declare that the Ordinance of the King againſt the Relapſed, might have no effect retroactive againſt them who before were returned from the P.R.R. is an evident teſtimony, that this is a new Law contrary to the intention of the Edict, that ſince the Edict until then there had been no purſuit made againſt theſe perſons, and that they had not pretended only ſo much as to have right to do. For he that hath acted againſt the Law, is a debtor to the Law. Being then they have let paſs ſixty five years, without demanding any thing againſt the pretended Relapſed, it is concluded that they were not Debtors, and that they had not tranſgreſſed the Edict; *Satis eſt argumenti nihil eſſe debitum Nævio, quod tam diu nihil petivit. Orat. pro Quinctio. It is argument enough that there is nothing due unto* Nævius, *becauſe of ſo long time he hath demanded nothing.* As the Roman Orator ſpeaks.

Of Apoſtates.

The ſame reaſons which have been alledged for thoſe whom they named Relapſed, ſerve equally for thoſe whom they qualifie as Apoſtates. For the liberty of Conſcience is acquired by the Edict to all ſorts of perſons, whether Eccleſiaſticks, or Laicks. Where the queſtion was of regulating the Intereſts of the Eccleſiaſticks, who before the Edict changed their Religion, there was nothing at all touched concerning their Subſiſtence, or abode within the Realm, becauſe that was preſuppoſed as certain and aſſured, by the Liberty of Conſcience given univerſally unto all; but proviſion was only made for their Marriages to declare them good and valid; and the ſucceſſion to their Moveables, Purchaſes and Acquiſitions were confirmed to their Children by the thirty ninth Article of the Particulars. Is it poſſible that the condition of theſe Perſons is made worſe by the Edict which is the foundation of the publick Liberty? This is a thing not conceivable; and notwithſtanding that would come to paſs, if the Marriages of the Eccleſiaſtick and Religious Perſons which were before the Edict, being authorized; it were not permitted to others who would imitate them at this day, to live only in *France*, and to continue in the poſſeſſion of their Goods.

This were to bring them back to be under the Yoak of the Edict of *Charles* the Ninth, That Edict which was made in 1563. in the midſt of the height of the Wars, and in the greateſt averſation of Spirits. For in the twelfth Article it is ordained, that *the Profeſſed Religious Men and Women who had liberty given them to depart* (out of their Monaſteries) *during, and ſince the Troubles, ſhould return to their Monaſteries, to live there according to the Conſtitutions of the C.A.R.C. Otherwiſe they ſhould be obliged to depart the Kingdom.* Its known that this Edict and all thoſe that followed were abrogated by that of *Nantes*, in the ninety firſt Article; ſo that this were to bring back the ſettlement of the Edict 1663. and to evacuate that of *Nantes* which had annulled the other.

The Eccleſiaſticks themſelves ought to hinder them of their Orders from being thus handled, by the Maxim which they teach, That the intention of the Prieſt is neceſſary to the Sacraments. For what intention can they have who are retained by conſtraint in a Religion which they believe not to be Orthodox? For this cauſe it is to be hoped that his Majeſty ſeeing things by Lights much clearer than thoſe of paſſionate Perſons, will re-eſtabliſh that Liberty which they inforce themſelves to very ill purpoſe to deſtroy, and that he will find that it will not be juſt to condemn unto Baniſhment the Eccleſiaſticks who would embrace the P.R.R. Being they recompence the Miniſters who abandon it and allow them Priviledges, and aſſign them yearly Penſions.

Of Blaſphemers of the Myſteries of the Catholick Religion.

We cannot promiſe our ſelves leſs Juſtice towards thoſe whom they would have to paſs for Blaſphemers againſt the Myſteries of the Catholick Religion. This is a point of the higheſt importance, and which throws them of the P. R.R. into mortal Allarms. For by theſe Myſteries of the Catholick Religion, they mean without doubt the Doctrines and Ceremonies with which they of another Communion do not accord. So that all the Sermons of their Miniſters, all their Books of Controverſie, all private Diſcourſes of theſe diſputed matters, ſhall hereafter be treated as Blaſphemies and Impieties. So that they may never hereafter pretend neither to ſpeak of theſe things in their Chaires, nor to write thereof in their Books, nor to conferr about them upon the moſt juſt and inevitable occaſions. There muſt therefore be no more Liberty for them in the Kingdom. There can be no more for them any ſort of Security. They muſt of neceſſity either be Cowardly or Prevaricators, in not daring to ſpeak of their Faith; or miſerable, in expoſing their Lives at every word which they ſhall dare to pronounce in maintainance of their Belief. To eſtabliſh this rigour were infallibly to baniſh them all out of the State, which is a rigour impoſſible to be reconciled with his Majeſties intention. For being in *France*, the Liberty is left them of the P.R.R. to believe and to profeſs their Doctrine, it follows of neceſſity that that of ſpeaking alſo be allowed unto them. The Language of the Mouth ought to be conformable to the apprehenſions of the heart, and the profeſſion of any Doctrine cannot be otherwiſe made than by words, which are thereof the natural image and portraiture.

This is the Reaſon alſo why the Clergy knowing well that the pretended Crime of a Blaſphemer againſt the Myſteries of the Catholick Religion, even as thoſe of the Relapſed and Apoſtates, were no other than ſuppoſed Crimes; they believed that to attain

to their deſign, of cauſing them to be puniſhed, it was neceſſary to take away the Cognizance thereof from the Judges who are obliged to keep cloſe to the Edict, and who knew how they of the P. R. R. ought to live and ought to ſpeak; upon this account they have cauſed the Chambers of the Edict to be prohibited to Judge in theſe matters, that they might attribute it only unto Parliaments, and to the great Chambers, as the Declaration imports, of which complaint is now made.

Of the Prohibition made to the Chambers of the Edict, to take Cognizance of the Relapſed Apoſtates, and of Blaſphemers againſt the Myſteries of the Catholick Religion.

Of all complaints which can be made by them of the P. R. R. there is not any that can give them more fear and more diſquiet than this, and therefore they caſt themſelves in this matter, at his Majeſties feet, beſeeching him with extreme conſternation that he would have pitty on them. For to ſend theſe back unto the Parliaments, of whom this Declaration ſpeaks, is an aſſured means, not only to deſtroy them, but to deſtroy all thoſe of that Religion; for hereafter to deſtroy a perſon of that Profeſſion, it will need only to impute unto him that he hath held ſome diſcourſe againſt the Myſteries of the Catholick Religion, to the end that he may be brought before the great Chambers, whereof the greateſt part of the Judges are ſo animated, that it ſufficeth with them to be of the P. R. R. to make him Criminal and puniſhable in their Spirits. They will mingle alſo this ingredient even in all the cauſes of them of the ſaid Religion, ſo that there ſhall not be any more any Chambers of the Edict for them, and all their affairs ſhall be brought before the Parliaments. This is to repeal the great deſign of the Edict, and to give them of the P. R. R. cauſe to fear that they ſhall not be ſuffered any longer in *France*. For that they might enjoy any repoſe, the Edict of *Nantes* judged it neceſſary to take them out of the hands of the Parliaments, and to allow them particular Chambers, where *Juſtice might be done them without ſuſpition or hatred*, as the thirtieth Article of the Generals doth ſpeak.

How great then hath the ſurprize of the Clergy been in this point? and of what reaſon can they ſerve themſelves to cauſe the Chambers of the Edict to be prohibited to judge of thoſe whom they name Relapſed, Apoſtates, and Blaſphemers? For being they have given unto theſe people ſuch names as they pleaſed; and conceived an action againſt them under the Idea of the greateſt Crimes, therefore the rather according to the Edict, ought the Chambers ordained for them of the P. R. R. take Cognizance thereof, with excluſion of the Parliaments. For the thirty fourth Article of the Generals imports, *That the ſaid Chambers ſhould take Cognizance, and judge Soveraignly and with final determination by Decree, privatively to all others, the Proceſs and Differences moved and which ſhall be moved, in which they of the ſaid Religion were Parties, Principal, or Security, Plaintifs or Defendants in all matters Civil or Criminal.*

The fifty ſecond Article in confirming this Settlement, addes thereunto a clauſe deciſive in theſe terms, *The Article of the Juriſdiction of thoſe Chambers ordained by this preſent Edict, ſhall be followed and obſerved according to the form and tenure even in what concerns the execution and not execution or violation of our Edicts, when they of the ſaid Religion ſhall be Parties.* From this an invincible Argument may be drawn; for the action of them whom they call Relapſed, Apoſtates and Blaſphemers, is either a violation of the Edict or not: If it be not, then is it not to be inquired after, nor condemned, nor puniſhed. If it be, it ought then to be ſent back to the Chambers of the Edict, to whom alone, as competent Judges belongs the Juriſdiction of the inexecution or violation of the Edicts.

One may ſay, that the Law-giver foreſeeing theſe very aſſaults which the Clergy would one day make againſt the Juriſdiction of theſe Chambers, he hath been deſirous to prevent them by all means poſſible. For not content with the two Articles which have been already repreſented, he hath made another alſo, which is as it were the laſt Seal of his will: *Inhibiting*, ſaith he, *and forbidding all our Soveraign Courts and others of our Realm, to take Cognizance of, or Judge Proceſs Civiles or Criminals of thoſe of the ſaid Religion, whoſe Cognizance is by our Edict attributed to the ſaid Chambers, provided that the reference thereof be by them demanded.*

Art. 64. Can there be now a contrariety more formal than that of this Article and the Declaration? That prohibits all the Soveraign Courts of the Realm to take Cognizance or to Judge of the Criminal Proceſs of them of the P. R. R. And this Ordinance reverſing it, wills that *all guilty and accuſed af the Crime of Relapſe, Apoſtaſie, or Blaſphemies uttered againſt the Myſteries of the Catholick Religion, ſhall be judged by the Parliaments*

liaments every one in his Precinct; with Prohibition to the Chambers of the Edict to take Cognizance thereof directly or indirectly, under what pretext or occasion soever, upon pain of nullity, evacuation of proceedings, Expenses, Charges, Damages and Interests of the Parties, and *greater if need require.*

The Ecclesiasticks then can never attempt any thing more highly against the Edict, then in suggesting this Declaration; and it is clear that they had not pursued thus far, but to the end their Prey might not escape them, because the animosity of the Parliaments is so great against them of the P. R. R. that they are infallibly lost, if they be left in their power. There have been infinite vexatious experiences had of this; and that we may not pass from the matter that is here in question, a Decree was made by the Parliament of *Tolouse, Feb.* 23, 1665. against one named *John Gayrard*, who had forsaken his Religion, and was returned on the second of *April*, 1662. a year before the first Declaration against the pretended Relapsed. Notwithstanding by this Decree, he was condemned *to be delivered into the hands of the Executioner of the Haut Justice to be led with a Halter about his Neck, in his Shirt, his Head and Feet bare, on a Lords day before the Cathedral Church of* Montauban, *at the close of the great Mass; where being on his knees, he should ask Pardon of God, the King, and Justice for his misdeeds, be banished the Town and Shrievalty of* Montauban, *for three years, and condemned in a hundred Livers for a Fine, and in the Charges, and sent back to the Consuls of* Montauban *to cause this Decree to be put in Execution.* In pursuit whereof, having been re-closed three Months in the Prisons of *Tolouse*, he was led to that of *Montauban*, where he hath been ever since, and there he is at present. So it comes to pass that this Parliament gives it self all licenss, not only to surpass the rigour of the Declarations, in turning one part of his Banishment into a reparation much more infamous and insupportable; but which is more, they have condemned a man, who according to the Decree of the Council of Estate, of the 18th of *September*, 1664. ought to have been absolved and discharged of all penalties, because he was re-entred into his Religion a Year before the first of the Declarations by which they would prevail against him.

But we need not be surprised at this proceeding of the Parliament of *Tholouse*. For in all times it hath made appear in all sorts of occasions and excessive hate against them of the P. R. R. So far, that King *Charles* the IX. having ordained by his Edict of 1570. that untill such times as the Chambers of the Edict should be Established, they of the said Religion might refuse in the Parliaments four Judges of the Chamber, wherein their Process were depending without expressing any cause, and without prejudice to the ordinary right of Chalenges, but as for the Parliament of *Tholouse*, it was declared to be wholly refusable in process, wherein they of that Religion were interested. And in case they could not agree of another Parliament, it was ordered that the Parties should be sent back to the Court of Requests, to be there Judged with final determination. Afterward in the Year 1573. when the Towns of the P. R. R. gave Hostages to the same King, it was Decreed that they might be sent to any Town of the Kingdom which it pleased him saving that of *Tholouse*; the Royal authority, the publick Faith, and the Law of Nations, being not judged a sufficient warrant from the violence of that Parliament. Also in the Edict of 1577. which in the 32, and 33. Articles did import that the Catholick Officers serving the Chambers of the Edict were to be taken from the Parliaments, that of *Tholouse* was excepted, and it was ordained that the Catholick Commissioners of the Chamber of the Edict in *Languedoc*, should be taken from other Parliaments, or from the Grand Council, which was executed in that sort, till the Parliament being displeased to see themselves so Chastized, promised to moderate it self and to do Justice. But they have not observed their Promise, and have alwayes continued to give such great proofs of their ill will, that there is now no more cause to trust them than heretofore. The grief is, that the other Parliaments have imitated their example, and a certain spirit of fierceness and aversion hath so pre-possessed them for some time, that they of the P. R. R. can well say, that they and their Liberties are at an end, if they must abide under a Jurisdiction so contrary and averse. Witness the Decree of the Parliament of *Remes* against *James Caillion Seiur de la Touche*, and the Parliaments of *Pau*, *Bordeaux*, and *Rouen*, have done of late things which render them no less formidable.

The King therefore who will not see his Subjects to perish miserably, of whom he knows himself that he hath no cause to complain, will be pleased to revoke this rigorous Declaration which subjects them unto Parliaments, in many of which there are not so much as any Counsellors of the P. R. R. for to defend their innocence. He will maintain of his Justice and equitable Goodness, the Chambers of the Edict in their power, without permitting any breach to be made upon their Jurisdiction. He will remove the Prohibitions gotten by surprize against those who are painted out under the name of Relapsed

lapſed, Apoſtates, and Blaſphemers, leaving to all his Subjects full liberty of Conſcience, which the Edicts confirmed by his Majeſty have eſtabliſhed throughout the Realm; and for that perſon named *Gayrard* in particular, your Majeſty is beſought to cauſe him to be freed from Priſon, by evacuating the Decree made againſt him by the Parliament of *Toloufe*, and ordaining that the warrant of his impriſonment be cancelled and the Gaoler conſtrained by all ſorts of means, and even arreſt of his body it ſelf to ſuffer him to depart.

A brief Table of the Eſtate of thoſe of the P. R. R.

After all theſe ſeveral obſervations which a hard neceſſity hath in a manner haled from the breaſt of thoſe of the P. R. R. It is now eaſie to judge unto what extremity they are reduced, and how deplorable their condition is, if the King to whom they look as their only ſupport on Earth do not ſuffer himſelf to be touched with their ſupplications and their Tears. For at length, what can be thought of their Eſtate?

They behold the moſt part of their Temples to be condemned and demoliſhed in all the Provinces of the Realm, ſo that a poſſeſſion of threeſcore and ten years and titles authentick could not ſave them. They dare no more correſpond one with another, nor write of their affairs. Their Miniſters dare not Preach, without expoſing themſelves to the peril of being informed againſt to the Juſtices, for not having ſpoken with all reſpect of the Catholick Religion. They cannot any more cauſe any Books to be Printed to defend their Doctrine, without the permiſſion of the Magiſtrates and conſent of his Majeſties Attorneys, which makes the Impreſſion impoſſible. They have no more liberty to hold their Colloquies for the conduct of their flocks, and for the exerciſe of their Diſcipline. In the interval of Provincial Synods, it is forbidden them to receive any Candidates, to the end that their Churches may often remain whole years without Miniſters; and conſequently without conſolation, without Sermons, without Sacraments. The Synods National are refuſed them, or conſented to at ſuch diſtance from one another, that they ſerve for little elſe than to make them feel their Miſery; and in the mean whiſe they hinder them from calling one Provincial Synod after another, for the affairs for which they provide. The Schools are taken from them in all places, and they cannot any longer cauſe their Children to be inſtructed by Maſters unſuſpected. Their Children themſelves are raviſht from them every day to be thrown into Cloyſters, and to heap up the meaſure of this evil uſage which is ſufficient to cauſe pity in the moſt inſenſible, their Fathers are condemned to pay a Penſion to thoſe places where they behold them with moſt bitter ſorrow. All wayes of getting their Liveli-hood are denyed them. For they are excluded from all Charges, from all profeſſions, from all Arts, from all the moſt mechanick Trades; And if one of them be received into any myſtery, it is a grace ſo rare as it doth not deſerve to be accounted of, and is bought ſo dear that the profits of his Trade will not of a long time equal the expence he muſt be at to enter it. They have not only taken from them the means to gain their bread, but they have alſo brought in innovations to hale from them that little Eſtate which they poſſeſs, by conſtraining them to contribute to the charges of Chappels and Guilds, to the re-edifications and reparations of Churches and Parſonage-houſes. They are not aſſured of their Lives themſelves, becauſe that in Criminal Proceſs they do not permit them to be brought before the Chambers of the Edict, and they ſubject them to the Preſidial Courts in caſes Provoſtal, or to Parliaments and great Chambers in pretended Crimes of Religion. The liberty of Conſcience which is granted unto them is ſo ſtraitned, that it is no longer a Liberty, but a Rack; becauſe they that perſiſt in their belief, do not ſpeak of it without fear of being accuſed of Blaſphemy, thoſe who quit it cannot return to it without being driven out of the Kingdom for ever: and the Eccleſiaſticks who would embrace it, have not at all permiſſion to ſay it, ſo that they are neceſſarily obliged to chuſe Baniſhment or Diſſimulation; *Credidi, propter quod locutus ſum*, Pſal. 116. *I have believed, therefore have I ſpoken*, is no more a good Maxim for them, they muſt hold the quite contrary; *Credidi propter quod tacui*, *I have believed, therefore have I been ſilent*. The ſick of this Religion themſelves cannot be comforted in repoſe. The Pariſh Prieſts may trouble them without Penalty in their very beds; and there procure unto them agonies more cruel than thoſe of Death it ſelf, finally, they are ſtill purſued even after Death, and cannot promiſe themſelves to be quit of their travels in their Coffins. Becauſe for the moſt part they take away their Burying-places, and they muſt ſuſtain incredible pains who bring them to their Graves, ſo difficult do they make their Interments.

See here a lively Picture of the unhappy State of thoſe of the *R. R.* they preſent it to his Majeſty, with aſſurance that it need only to make him know theſe things for to receive the effects of his Juſtice. Hitherto the Church-men have hindred him from ſeeing the Miſeries of thoſe whoſe ruine they deſire. They themſelves who ſuffer have been ſilent out of reſpect, hoping that their Patience would ſweeten or weary the hatred of their Adverſaries: But the exceſs of their grief hath this day conſtrained them to ſpeak, and to offer this ſad draught to the eyes of their Prince. They hope he will have compaſſion of their Miſery, and his Royal goodneſs having a ſence of their Evils, will conſent unto ſome Remedy.

And that which principally promotes this hope is, that the remedy which is neceſſary for them is the ſelf-ſame which the King hath proteſted to have in his intention, to wit, *To cauſe the Edict of* Nantes *to be exactly obſerved.* This is all they demand of his Majeſty; they require of him no other favour at all than the obſervation of that important Edict, which the beſt and moſt zealous Catholicks have named the Eſtabliſhment of the Kingdom of God amongſt the *French*, The Law of Concord and Union, The true Cement of Peace, A holy and Sacred Law, A work worthy of the great King who made it, And which deſerves not only to be imprinted in Books, but alſo to be engraved in the memories of all them who deſire the Peace and Welfare of *France*.

Bilai. Mathieu Conference des Ordonnances & Edicts royaux, &c.

But ſeeing it is the Kings pleaſure to cauſe the Edict to be Religiouſly obſerved, they of the *R. R.* will to that end addreſs here two Supplications to this great Monarch, with all the reſpect which is due to his Sacred Majeſty.

1. That the Eccleſiaſticks hereafter may not be permitted to make themſelves their oppoſite parties neither in the Council, nor in Parliaments, nor before other Juriſdictions when any thing is in hand that concerns the Execution or Violation of the Edicts: For it cannot be hoped that the Edict ever will be obſerved hereafter in the Kingdom while theſe Church-men (whoſe Authority is ſo great, and whoſe name alone is ſo Puiſſant and revered by the ſpirits of the Judges) ſhall become adverſe Parties againſt them, whoſe Religion renders their perſons odious and prejudiced. This is one of the Principal Springs of the Grievances and Griefs which are brought upon them, and there can never be Peace nor Repoſe for them in the Nation, if this manner of dealing take place; for the Eccleſiaſticks do hate them with an ardour which is almoſt unſeparable from their Characters; if they continue in this Allowance and Liberty, to make themſelves *ex profeſſo*, their Adverſe Parties, as if it were a Duty incumbent upon them, they will bring thus, Suits and Vexations againſt them to an infinite number. This alſo the Edict of *Nantes* did provide for. For in the 17, 20, 21, 29. Articles, where it ſpeaks of inquiries touching the violations of the Edict. it is always ſaid, That it ſhould be by the Kings Officers, to exclude therefrom the Eccleſiaſticks. And by the Anſwer of *Lewis* the 13*th.* unto the 12*th* Article of the Paper of 1611. it is expreſly imported; That the Pariſh Prieſts ſhould not make themſelves Parties in the non-obſervation of Feaſts, agreeable to the 20*th* Article of the Edict. If the Pariſh Prieſts be excluded from this Inquiſition, becauſe they find it to make for their Intereſt, to make proceſſes againſt the Proteſtants upon this point; by the ſame Reaſon ought not the Clergy in general to be rejected as uncompetent Proſecutors, touching the violations of the Edict, being it is their great Intereſt and one of their Principal Satisfactions to trouble them of this Religion, and to ruine them with all their Powers?

The order of Juſtice alſo requires, that Eccleſiaſticks meddle not with things but what are purely Spiritual. It cannot be without paſſing their bounds and without attempting an Enterprize dangerous to the Eſtate, for them to intrude themſelves into Politick Affairs, ſuch as are the violations of Edicts. It is their part to defend their Doctrine by their Sermons and Writings, but as for the Intereſts of State, it becomes the Kings Miniſters and Officers only to manage them. The Eccleſiaſticks have no Right, they have no qualification or call to this affair; All that they have to do is to become denunciators againſt them that are culpable. But the Action and the Purſuit belongs unto his Majeſties Officers, and the Clergy cannot pretend to it, unleſs they will confound Spirituals with Temporals; the diſtinction whereof is ſo neceſſary for the weal of Kings and Kingdoms. To the end therefore that theſe things may be left in their due order and ſtation, and that the root of a thouſand Troubles otherwiſe inevitable may be pulled up, they of the *R.R.* do inſtantly beſeech the King, That the Eccleſiaſticks may contain themſelves in the Functions of their Charges, and that if any be guilty of any violations of the Edicts, the enquiry after them only may be made by competent Parties, who are the Kings Attornies, as it hath been always practiſed.

2. The other Supplication they preſent unto his Majeſty is, That he would take care to recall or reduce the two Declarations of *April*, 1666. (and others ſuch like made ſince) to the terms of that inviolable Edict, by revoking thoſe things which are contrary thereunto, and that he would be pleaſed at the ſame time to make known his Will therein, by the means and way of a Declaration.

For that ſhall quiet all and ſtop the mouth of both Catholicks and Religionaries, it will reduce them to their former State of Tranquility and quietneſs, which they injoyed on both ſides for many years; elſe ſuch new ſurreptitious Orders drawn from your Majeſty (without due and impartial information) will be a Precedent and Inlet for a thouſand more, that will totally ſubvert a Fundamental Law and Edict eſtabliſhed by your famous and wiſe Predeceſſors, with the full advice and conſent of the States of the Realm, and which was by your Majeſty often allowed and ratified; ſo that thence would follow a thouſand ſecret and publick oppreſſions, without the redreſs or due Repreſentation to your Majeſty, which would bring the Judgments of God upon your Majeſties Kingdoms and Throne, (which God forbid) and might deſtroy and ſcatter a great part of your Subjects, and reduce their Adverſaries to thoſe Extremities againſt them which diſquieted this Nation for many Years, and that could have no end but by eſtabliſhing that Impartial Reconciling and Sacred Edict of *Nantes*.

F I N I S.